THE RIGHT WAY TO PEACE: OR, GOOD COVNSELL FOR IT.

Preached upon the 15. day of the second moneth 1632. at the reconciliation of certaine brethren, between whom there had bin former differences.

By *Iohn Canne* Pastour of the Ancient English Church at Amsterdam.

2 Chron. 1. 10.

Give me now wisedome and knowledge, that I may goe out, and come in before this people.

Math. 5. 9.

Blessed are the peace-makers: for they shall be called the children of God.

Amsterdam,
Printed in the yeare of our Lord 1632.

To all the Churches of the Saints, ſpecially to the flock over the which the Holy Ghoſt hath made me Over-ſeer.

Grace, mercy, and peace be multiplied in Chriſt Ieſus.

Brethren:

MAnifold and very dangerous (you all know) are the great attempts which Satan daily uſeth, to hinder our comfortable courſe in the way of the Goſpel. And ſurely, unleſſe that we put on the whole armour of God, and keepe well our ſpirituall watch, he will doe much harme unto us. Now among ſundry Eph. 6. 11.

other meanswherby he ſeeketh our miſery, this one chiefely, even home-bred warres, and diſſentions among brethren. *It is very ſeldome where he getteth once a place for this thing, but the loſſe and damage is marvellouſly great, that there followeth upon the ſame. The proverbe among ſouldiers, is,* Make diviſion, and get dominion. *The devill is an old ſouldier, and well doth know, that a ready way to bring a whole ſociety (as it were) into his hands, is to ſet the members of it at variance each with other. But to ſtay the godly minded from all actions of this kinde, I have publiſhed this ſmall treatiſe for them: wherein they ſhall ſee* A right way to peace, *and receive* good counſell for it. *It may perhaps be thought a ſtrange thing by ſome, that* good counſel for peace *ſhould be given by me unto others, ſeeing that the ſame among our ſelves hath much beene wanting a long time. It muſt bee confeſſed, that ſome perſons for theſe many yeares have made too much ſtrife and ſinfull contention among us, and this to us is juſt cauſe of humiliation all the daies of our lives. For alas, the enemy herein hath ſeene our manifold weakneſſes, and publiſhed them all to the*

world,

World, unto our ſhame, ſorrow, and infamie, the Lord give us hearts to bee tenderly affected with it, and forgive the ſame unto us for his Sonnes ſake: yet notwithſtanding we ſhould not ſo be looked upon, as if this had beene our caſe alone, for conſider even the firſt and beſt reformed Churches planted by the Apoſtles themſelves, and behold diſſention, ſcandall, ſtrife, and biting one of another. *Two hundred yeares after Chriſt, Lord what a commotion and great ado there was betwixt the eaſt & weſt Churches (as they are called) when Victor Biſhop of Rome excommunicated the churches in Aſia, for not keeping the Iewiſh feaſt, of Eaſter at the ſame time with the church of Rome. The exiled Engliſh Church at Franckford in Queene Maries time, had in it ſuch ſtrife and miſerable diſſention, as that one brother accuſed another of treaſon to the Magiſtrate; yea they came unto ſuch an extreame violence as their paſtor maſter Knox for feare of trouble was conſtrained to leave the place. I uſe not theſe examples to juſtifie in the leaſt one corruption by another, but to ſhew, that ſo long as the Church conſiſteth of mortall men there will ſometimes*

Rom. 16. 17. 1 Cor. 11. 11. & 3.3. Gal. 5. 15.

fall

fall out and arise many troubles among them. But by the gracious assistance of our God for the future time, We shall take much better heed to our Waies, and adorne our holy profession by an humble, meeke, and peaceable conversation, so that, violence
Esa. 60. 11. shall no more be heard in our land, wasting nor destruction within our border, *but all even from the least to the greatest, Will (I hope) mutuallie endeavour each others building up in the knowledge and feare of God.*

And therefore, my desire is, that there may not be taken at our former differences, such an offence by any as therby to be hindered from the embracing the love of the truth, but let Gods house and his ordinances bee deare unto every mans soule, and let them labour to feele the comfort and power of the same; The Lord doth knowe my hearts desire, and prayer for my brethren according to the flesh is, that they may be saved turning from darknesse to light, and from idols to serve the living and true God, *and ah that they would be perswaded, to breake asunder the bonds of iniquitie, make way for Religion and righteousnes, and plant*

their

their feet in the Lords ſanctuarie. There is no ſinne in the eye of God more hatefull then idolatrie, for as a man will beare with much frowardneſſe, and unkindneſſe in his wife, but will not indure hereat any hand to commit whoredome, ſo God will beare with many ſins in men, but he can not indure idolatrie, ſpirituall whoredome, and adulterie, this ſeldome eſcapeth ſome ſencible and viſible puniſhment. And hence it is that the Scriptures doe give unto idols, the name Gnatſabim ſorrowes, *and* Boſheth ſhame, *denoting the miſery, and great evill which will certainlie fall on all ſuch perſons as doe ſubmit unto them, muſt the* whore be burnt, Babel like a milſtone be caſt into the bottome of the ſea, *ſo that no footſtep, no relick, no remnant of her remaine? how then durſt any plead for her, much leſſe have communion with her in any of her filthineſſe and abominations. Marvell not that I am thus earneſt with them, alas how can I chooſe, the love of God conſtraineth me. And truly it greives my very ſoule to thinke of the great number which are enlightened, and in their own conſciences convinced of the truth, yet never-*

Pſal. 16. 4. & 115. 4. Ier. 11. 13.

theleſſe doe abide in darkneſſe, touch the uncleane thing, *and beare* the marke of the beaſt *viſibly* on their foreheads: *let me ſpeake unto theſe in the words of another man,* Expergiſcimini vos electi, &c, Awake ye elect, come ye out, make haſt to flie away, yee have lyen too long in the beds of Sodome, a ſhowre of brimſtone will fall by and by: unleſſe yee depart ye cannot be ſafe, obey the Spirit, who would have you bee warned by his ſacred Revelation: why doe yee hang upon this purpled company, whoſe eyes God hath blinded by his juſt judgement: if my admonition ſhall have place with you, yee ſhall refreſh greatly the mindes of the brethren, but the fruit ſhall be your owne, to wit, the ſalvation both of bodies and ſoules. *thus he.*

Bright. on Apocal. chap. 18. 4

But to returne unto you my brethren of other Churches, this ſmall Treatiſe I have ſent in love unto you, and if the Good Counſell *which you ſhall finde here layd downe, by you bee well obſerved, no doubt then ye ſhall the better be able to* keepe the unitie of the Spirit in the bond of peace.

Eph. 4. 3.

As for our profession, you know it leadeth us to a separation from all sinnes, and to the practice of all knowne duties whatsoever: now be carefull (I beseech you) of these things, and let no prophane person be among you: A visible Church-State *will not purchase an heavenly inheritance, for a man may here have an outward communion with the Saints in all the Lords holy administrations, and yet at last finally perish with the Devill and his Angels in hell fire.* Holinesse becommeth thy house, O Iehovah, to length of dayes. Psal. 93. 5.

Indeed those which are once entred in at the gates of Mount Sion, and sit round about the throne of the Lambe, *they ought to behave themselves as becommeth a people which daily stand in the presence of a glorious and terrible* GOD: *Oh it is the power of Religion that yeeldeth sound comfort and true peace unto the conscience.*

When a man knowes nothing by himselfe, *that is, knoweth not any one sinne which he alloweth of in himselfe, but* walketh *close and even with God in a sweet* 1 Cor. 4. 4.

course

courſe of univerſall holineſſe, for alas what is it to open wide the mouth and cry out with a full throat againſt others for idolatrie and ſuperſtition, if the perſon all the while, bee himſelfe, as great a tranſgreſſour againſt God in other things. I tel you in this he forſaketh his owne mercie, truſteth in
Rom. 2. 5. lying vanities, and ſo treaſureth up to himſelf wrath againſt the day of wrath. *Moreover (brethren) be carefull* to hold
Heb. 10. 23 faſt the profeſſion of your faith without wavering, *goe on, goe on ſtill in the* good old way, *breake through all diſcouragements, keepe foreward in ſpight of all hinderances, give not a whit unto the ſinfull times, neither bee affraid of any adverſarie power which either by men or devils ſhall be made againſt you, for the* Lord of hoaſts he is with you, *& wil ſee that nothing ſhal befal you, but what ſhall ſurely further you in the way that leadeth to life and glorie.* Conſtancie wins the crowne, *the truth is, it will not profit a man any thing, to ſeparate from all the falſe and Antichriſtian waies of the world, and to enter into a covenant, and for a while delight in the light, except he be* faithfull *heerein* unto the death. *If a*

tree

tree growe drie, and barren: the owner of it will cut it downe, what good fruit ſoever it hath formerly yeelded unto him, ſo if men come once to bee unfruitfull trees in Gods ſpirituall Orchard and ceaſe from the practiſe of holy and religious exerciſes: the Lord will not be mercifull unto them, but they ſhall periſh utterly in their treſpaſſes and ſinnes, what outward obedience formerlie ſoever they have ſhewed unto him.

And now brethern to ſpeake unto you whoſe ſoules the Lord hath committed to my charge, theſe thinges have publicklie bin taught among you, and it is by an earneſt requeſt of ſom of you, that I have publiſhed them now unto the world. I know there is cauſe and preſent need enough, that we take counſell *& good courſes for peace, for otherwiſe the daies of our pilgrimage here on earth will be ſpent moſt uncomfortablie.*

For our preſent eſtate I muſt needs ſay ye have need of patience, *becauſe of the manifould lies, ſlaunders, and moſt vile culuminations which you are all likelie here to ſuffer untill the end of your warfare come, Such ſervants as runne away from their maſters, uſuallie doe ſpeak very baſelie of them* Heb. 10.

families

families which they have left. So thoſe which breake themſelves away from the ſociety & fellowſhip of the Saints, doe raiſe up againſt them many untruths, and unchriſtian reproches, ſuppoſing to cover thereby their owne wickednes. Being juſt like to him that is only guilty of felony, yet in the purſuit cries out as mainly as he can, ſtop the theefe, ſtop the theefe, *not caring who is apprehended, ſo himſelfe may eſcape without danger. So theſe when they have by their rage & reſtleſſe fury, diſhonoured God, prophaned his ordinances, broken the peace of the Church, & grieved the righteous ſoules of the Lords people, that they thēſelves may hide thē their ungodly and cruell actions from the knowledge of mē, fill all places with the falſe accuſation and terrible condemnation of others. Now if ever it ſhall pleaſe the Lord to exerciſe you with any affliction of this kinde, beare them with meeke and quiet ſpirits, and ſuffer rather to be wronged ten thouſand times, then to commit one at any time.* If men ſhall revile you and perſecute you, and ſhall ſay all manner of evill againſt you falſly for Chriſts ſake, *ſeek then to win them by ſhewing your ſelfe meeke, gentle, lowly, and loving towards them.*

And

And for your owne cariages each to e-ther, my heart perſwadeth it ſelfe (ſeeing the ground and chiefe cauſe of all former contention is now taken from us) that ye will be at peace among your ſelves, *and no doubt if* we ſtudy to be quiet, *and make our lives to ſhine as lights before men,* we *ſhall gaine people then as faſt unto the embracing of the Goſpel of Ieſus Chriſt, as ever formerly they have been hindred from it by contention and ſtrife.*

Oh it ſtandeth us now *much upon, that* we *walke very holy, blameleſſe, and without offence, and ſo ſeeke to recover the honourable credit of our holy profeſſion againe.*

It is ſanctitie indeed that will make our faces to ſhine, and procure for us a good acceptation with God and his people. Who is he that will harme you, if ye be followers of that which is good. *Let men ſpeak even their pleaſure of us, and lay upon us* whole cart loads *of lyes, and diſgraces, yea and point at us (as with a finger) ſaying, there goeth an hypocrite, a deceiver, &c. yet in all this we have great cauſe to be patient, contented, and comforted, beeauſe the Lord for theſe things will doe us good: if wee* 1 Pet. 3. 13.

be

behave our selves well and continue in the truth. The best gardens and flowers, ly open to stormes and haile to fall on them as well as the wilderneſſe: It is neither the holineſſe of a mans life, nor the goodneſſe of his cauſe, that can keep his perſon frō trouble & afflictions. In the world (*ſaith Chriſt*) ye ſhall have tribulation, *and therefore think of it, and make good preparation for it, that ſo when it comes, ye may beare it with the more patience and greater confort.*

Ioh 16.33.

Two things (brethren) more there are which I would ſeriouſlie adviſe you to take alwaies good care of: firſt that ye forbeare one another *in al ſuch things as you may lawfullie doe, it is certaine the ignorances and infirmities are mamy, wherewith the ſonnes of Adam are compaſſed about here in the daies of their fleſh, and therefore if there be not a* Chriſtian tolleration, *it is not poſſible that three can walke peaceablie long together in any ſocietie. Ye are all witneſſes what miſerie and ruin ſom have brought upon their heads for rejecting this excellent and holie rule of God. I hope* other mens harmes will teach you to beware. *Secondlie it is verie neceſſarie that wherein one differeth*

from

from another in judgement: that he walke towards others inoffenſively, and doe not grieve at any time the conſciences either of ſtrong or weake ones *by it: but uſe well and wiſely his owne liberty, unto his brethrens edification and comfort.*

Nothing more for this time will I write unto you: onely I deſire your kinde and loving acceptatiõ of this treatiſe. And I ſhal for my part hereafter endeavour (by Gods gracious aſſiſtance) to employ thoſe weake and ſmall gifts which I have, unto your furtherance in piety and religion. In the meane time, the God of love and peace be with you, and make you perfect, confirme, ſtrengthen, and eſtabliſh you, and bleſſe you with all ſpiritual bleſſings in heavenly things through Chriſt, with temporall bleſſings here, and with eternall bleſſings in his kingdome, and ſuch ſhall be the daily prayers of

Your brother in the faith,

Iohn Canne.

THE RIGHT WAY TO PEACE: OR, GOOD COVNSELL FOR IT.

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1 THESS. 5. 13.

Be at peace among your ſelves.

BEloved, I have purpoſely made choice of this holy text, in regard of the good worke which is intended this day (through Gods grace) to be effectually

ctually accompliſhed by us, *for Peace with holineſſe*, you are now met together. Oh I rejoyce in my ſoule to ſee it, knowing how exceeding much this thing will be unto the glory of Gods great name, the generall joy of all Saints, the ſhutting up of many malicious and prophane mouthes for ever hereafter againſt us, and for the growth and heavenly encreaſe of Chriſts bleſſed kingdome. But I will not ſtay you any longer from the ſeaſonable matter in hand.

The inditer of this ſacred Epiſtle was Paul an Apoſtle of Ieſus Chriſt, the perſons written unto, are the Saints, and faithfull brethren, in and about Theſſalonica, a famous and chiefe City of Macedonia, anciently called Thermæ, but afterwards it being conquered by Philip King of Macedon, in memory of his victory, (hee enlarging and beautifying the place with fairer buildings) called it Theſſalonica, after the name of his daughter; it is now under the dominion and power of the Turke, and knowne by the name Salonica. The occaſion of our Apoſtles writing, ſeemeth to be for

two

two ends ſpecially, firſt to ſtrengthen thoſe beleeving Theſſalonians againſt the bitternes of the croſſe. Secondly to ſtir them up, and to draw them forward to the conſcionable practiſe of religious and pious duties. Act. 17. 1 Theſ. 3. 2.

In this firſt chapter there are three things neceſſarily to be conſidered, as the generall parts of it, Firſt he proceedeth with the matter begunne in the ver. 13. of the former chapter, namely the doctrine of of the reſurrection of the dead, and the glorious comming of the ſonne of man to judgement: here he raiſeth two objections and giveth a full anſwer to both. ver. 1. 6. Secondly hee returnes to exhortations, and dehortations, and ſo layeth down many excellent duties which muſt be practiſed: and ſundrie evill things which ver. 6. 23. carefully ought to be avoided. Thirdly he concludeth with his own prayer for them, and the gracious promiſe of God unto them, and with other ſuch like ſpeeches according to his manner in other Epiſtles. ver. 23. &c.

In the words we have two things, Firſt a commandement or precept; *be at peace.*

Secondly the perſons on whom the ſame is charged, *Among your ſelves.*

BE AT PEACE) The word in hebrew is *Schalom:* which hath its ſignification from perfection and fullneſſe, becauſe by it all good things are comfortably enjoyed: in Greek εἰρήνη which coms from knitting and faſt tying, becauſe by this means differences and controverſies betweene men, are profitably ended: and they as one are joyned and bound together. In Latine *pax* which hath its name from covenants, and agreements, becauſe ſuch actions are made by it, and the lawfull conditions thereof well kept and performed.

The word is diverſly accepted: ſometimes it is uſed for proſperitie in generall. 2 for familiaritie. 3 for tranquillitie of conſcience. 4 for ſalvation it ſelf. 5 for Chriſt the onely means of our reconciliation. 6 for freedome from perſecution, 7 for eternall life, 8 for unitie and concord one with another.

Gen. 29.6
Pſal. 41.9.
Rom. 4.17
Act. 10.36
Eph. 2.14.
Act. 9,31.
Eſa. 57. 2.
Eph. 4.3.

Again there are diverſe ſorts or kindes of *Peace*, internall, eternall, externall, we are at this time to ſpeak of the latter only

onely, and the ſame is either fained as that of Iudas, or inordinate, as that of Pilate, and Herod, or good and chriſtian, the bond and limit whereof, is truth and holineſſe, in this place it is to be underſtood of a true agreement and concord between perſons, whereby not only all enmitie is laid down, and all croſſing, and doing each other harm is forborn: but all amitie is entered into, and all readineſſe of communicateing and doing good to each other is ſhewed.

AMONG YOVR SELVES) Some Greek copies render it *With them*, the ſence is all one. Three waies theſe words are interpreted. 1 Becauſe the Apoſtle layeth down before, the duty of people to their Overſeers, ſome therefore do underſtand the words here only to be meant of their obedient, meek, and quiet walking towards their teachers. 2 Others referre it it to the inward ſtudy of peace, that is, every one ſhould be carefull to do whatſoever he knowes to bee a duty, and to refraine from that which he knoweth to be evill, leaſt otherwiſe hee draw upon himſelfe the juſt wrath, and heavy anger

of God, and ſo looſe all true peace of conſcience, but neither of theſe expoſitions doe give unto us the right interpretation of the place, for we are to underſtand it more large, of Church peace, civill peace, and houſhold peace, with Miniſters, neighbours, brethren, ſtrangers, &c. ſo far forth as it is lawfull, juſt, holy, and good.

And thus much for the ſenſe and meaning, we come now to ſome profitable doctrines. It is not any way needfull that I ſhould againe go over things, from the words then as they have beene layd downe unto you, this ſeaſonable obſervation offereth it ſelfe for our good inſtruction.

Doct. It muſt be the ſtudy, care, and earneſt endeavour of all Chriſtians, to have a holy accord, and godly agreement each with other in the truth. Many teſtimonies of Scriptures here might be brought to confirme and prove this doctrine. We are exhorted by the Author to the Heb. 12.14 Hebrewes, *to follow Peace with all men.* διωκετε. The word (*follow*) ſignifieth an earneſt purſuing of a thing which runneth away from

from a man, to denote, that howſoever wee are marvelous prone by nature to contention, and unwilling to bee kinde one to another: notwithſtanding, ſuch pains and labour we ſhould take to ſubdue theſe corrupt luſts, and ſinfull affections, that ſo our unfained love and good will, might bee manifeſtly ſhewed forth in the world before all. The like charge is given by Paul to the Romanes; *If it be poſſible, as much as lyeth in you, live peaceably with all men:* as if he ſhould ſay, howſoever ſome doe raiſe up many vile ſlaunders, and grievous reproaches againſt you: others by cruell practices ſeek to bring injuries and ſundry wrongs upon you, yet nevertheleſſe, ſo farre as it may ſtand with Gods glory, and with the truth, and the keeping of a conſcience pure and undefiled: be not at ſtrife with them, but do them all good turnes and kinde offices what you are able. So to the Church at Corinth hee writeth thus: *Now I beſeech you brethren, by the name of our Lord Jeſus Chriſt, that yee all ſpeake the ſame thing, and that there bee no diviſions among you, but that ye be perfectly* Rom. 12. 18. 1 Cor. 1. 10.

joyned together in the ſame minde, and in the ſame judgement. Againe, in the laſt chapter of his other Epiſtle. *Finally brethren, farewell, be perfect, be of good comfort, be of one minde, live in peace, and the God of love and peace ſhall be with you.* To this might bee added many memorable examples of the Fathers, and Churches of God of elder times; the good King David of bleſſed memory, ſpeaketh thus much concerning his manner and order of life, *I am* (ſaith he) *for peace:* that is, I uſe daily all lawfull and good meanes for it: I ſpeak courteouſly to every one, ſuffer evill men patiently, and endeavour to walke alwaies inoffenſively, and when I doe underſtand that there is taken up againſt me any diſpleaſure, I ſpeedily labour for reconciliation, ſo that all controverſie may utterly ceaſe betweene us. It was the glory of the primitive Chriſtians at Ieruſalem (being ſeparated from all the falſe waies of the world, and conſtituted in the faith and holy order of the Goſpel,) that they were *of one heart, and of one ſoule*, howſoever in number they were many thouſands, and of ſun-

2 Cor. 13. 11.

Pſal. 120. 7

Act. 4. 32.

dry

dry nations, yet never a one that ſhewed a troubleſome or contentious ſpirit, which provoked his brother, or was provoked by his brother, but all minded the common good: to wit, their owne building up in the way of Gods holy feare, and the helping forth of others from the kingdome of this world, to the right knowledge and ſincere obedience of Ieſus Chriſt. Were not the Corinthians by the debates, envyings, and tumults in their Church, every where very much diſcredited. Was not the whole beauty of their congregation even darkned by this means? I tell you yea. For as by ſome great deformity in the face, all the whole body loſeth its comelineſſe and beauty, ſo through wrath, ſtrife, variance, and ſuch like unbleſſed workes of the fleſh (which are as ſo many foule blots in the very face of the Church) a Church loſeth her honour, credit, and eſtimation.

Although the point, by the teſtimonies alledged, is ſufficiently proved, yet the more to enforce every one to the ſtudie and practice of Peace, I will now in the

the next place lay downe unto you certaine grounds and waighty reasons for it.

Reason 1. Mar. 9. ult, Eph. 4. 3. 1 Pet 3. 8. First, we should cõsider that this is strictly charged as a duty upon us, and herein wee are not left to our choice, whether wee will doe this thing, or will not doe it: for our Father which is in heaven requireth absolutely so much at our hands. Now if men to escape temporall punishment, are afraid to transgresse against the Edicts of worldly Princes, much more carefull then should wee bee to observe the righteous law of the great God, who otherwise will inflict horrible and most dreadfull plagues upon our soules and bodies eternally.

Reason 2. Secondly, our owne growth in the graces and gifts of Gods Spirit, is exceedingly by this meanes furthered. In a materiall building, when labourers doe well accord, and worke in love quietly together, we see how prosperously the busines goeth forward, and what a good end speedily there comes hereof. Right so it is concerning the thing in hand: if we retaine still good affection one to another,

nother, and ſuffer no ſinfull contention to take place among us, ſurely then theſe ſoules of ours, which are ſpirituall houſes, and the habitation of God, will thrive the better in knowledge, faith, love, hope, zeale, humility, &c. yea I ſay we ſhal all of us be brought the more on, in the way which leadeth to life and glory.

Thirdly wee ſhall hereby gaine the more ſtrangers to our holy communion. The Apoſtle treating largely of the exerciſe of propheſie, ſheweth what good ſucceſſe followeth when the prophets obſerve a right order, and doe in the truth accord together. If there come in one that beleeveth not, or one unlearned, hee is convinced of all, hee is judged of all, and thus are the ſecrets of his heart made manifeſt, and ſo falling downe on his face, he wil worſhip God, and report that God is in yon of a truth. His meaning is, when this adminiſtration is well caried, that is, when the doctrines of the Scriptures are truely opened, and the uſe of them powerfully applyed home to every ones conſcience, when

Reaſon 3. 1 Cor. 14. 24. 25.

when all ſpeake the ſame thing, and there bee no vaine oppoſition and needleſſe wrangling among them, ſuch then of the world as are preſent (through the bleſſing of God upon this ordinance) will come to ſee their owne wretched and ſinfull eſtate, acknowledge the truth which is there profeſſed, lay their faces downe on the duſt, and from the heart repent of all their evill wayes, and ſo voluntarily give up themſelves to IESVS CHRIST, and become faithfull ſubjects of his viſible and ſpirituall kingdome. Luke the Euangeliſt giveth us a Act. 2. 44. like inſtance, *All that beleeved were in one:* ſome doe underſtand *(by one)* that the multitude met all together: others, that they dwelt in one place of the City: but (I take it) this oneneſſe noteth their union and Chriſtian agreement in the truth: and now marke the benefit hereof which followed, *The Lord* verſ. 47. *daily added to the Church.*

Reaſon 4. Fourthly, if we be at peace, the good way then in which our God by the right hand of his power hath ſet and ſetled us, will have much honour and ſingular credit

ditby it, both farre and neere: and the idolaters, adulterers, and irreligious people of the world will have the leſſe to tell in Gath and Askelon againſt us. You cannot be ignorant of the occaſion which is given unto them, to reproach us, yea and which is more, to reproach the very truth of God, when they ſhall ſee ſtrife and bitter contention among us. As all the children in a whole kingdome doe not bring ſo much diſgrace to a mans family by their fooliſh and vaine courſes, as one of his owne doth: ſo a few unruly, reſtleſſe, and unquiet ſpirits in the Church of Chriſt, doe cauſe a greater blot upon it, and bring more diſhonour to it, then all the ragefull and troubleſome people in the world. No marvell that Abraham endeavoured to put an end ſpeedily to the difference betweene his herdmen and Lots: *the Canaanite and the Perizzite dwelt in the land,* Gen. 13. 13 He knew it was better to part with his right, and rather to take wrong, then to retaine a controverſie, and ſo to open wicked mens mouthes againſt them. You may ſee how much we are to eſteem

of

of the honour and credit of the Gospel, by that wise counsell which is given to
1 Cor. 6,7 the Corinthians: *Now there is utterly a fault among you, because ye goe to law one with another, why doe yee not rather take wrong, why doe yee not rather suffer your selves to be defrauded?* as if he had said, ye should rather lay down your own rights and profits in civill things, then to seeke after them before heathen Magistrates, and so to cause the truth of God to bee evill spoken of.

The doctrine being thus cleered and made evident, wee come to the profitable application of it for our instruction, and edification. Seeing all true Christians are bound in a speciall manner to accord and agree together in the truth, here then is given just occasion to reprove many mens corruptions: and if we lay them downe particularly, every one will see his owne failing the better, and be the more humbled in his soule for it, & so escape the revenging hand of God.

Vse 1. First, there are some which shew themselves in the whole course of their lives to be very make-bates, and miserable disturbers

ſturbers & troublers of al ſocieties wherin they have any fellowſhip and communion: as Abſalom ſought to draw the people into rebellion againſt the king, by ſlaundring his government: ſo many do ſeeke to turne the Lords ſervants aſide from the right way of the Goſpell, to the practice of their lyes, and beaſtly vanities, by caſting forth diſgraces, calumniations, aud unchriſtian reproaches upon the Church of Chriſt. The Apoſtles exhortation is, that wee *ſtudy to be quiet*: the word properly ſignifieth to contend earneſtly, or to exerciſe all that power which one hath. Now altogether contrary unto this, is the ſinful courſe of many, for they doe ſtrive what poſſibly in them lyeth, either by flattery, or gifts, or evill ſpeaches, to make contention and wofull tumults every where. It comes oft times to paſſe, that in Towns and Cities many dwellings are burned downe to the very earth, by a fire which at firſt began in one houſe: Even ſo uſually it falls out, that through the fiery and furious ſpirits of a few at firſt, much miſery and calamity comes afterward upon families, Churches,

1 Theſſ. 4. 11. φιλοτιμεσθαι Rom. 12. 20. 2 Cor. 5. 9. Rev. 13. 12

ches, and Common-weale. Oh what unreasonable paines doe some take to to cause divisions and offences, and to
Rom. 16. 17. *sow discord among brethren*: as it grieved
Pro. 6. 19. the old Serpent Satan to behold a holy union and communion betweene God and our first parents, and therefore laboured to breake the same asunder. No lesse vexed in the very soule are many vile and graceless wretches, at the quietnesse and godly peace which they see in the assembly of the Saints, and therefore like the devill their father, they run to and fro, from man to man, from family to family, to provoke and stir up wrath and hatred in one against another: as some poor creatures cannot have their rest in any place, for ravenous birds, and hungry beasts, which are alwayes seeking to make a prey upon them: so there are many now which cannot enjoy any quietnesse, either at home or abroad, in regard of a company of troublesom makebates, that doe study and strive to devoure them: But it were better that this adulterous generation did take up themselves betime, and give over these unblessed

bleſſed courſes, for there is a day at hand in which they muſt give a ſtrict reckoning to God, according to that they have done here in the body: and if they bee then found impenitent & guilty in theſe things, they ſhall find no favour or mercie with the Lord. Dogges, ſwine, and ſuch creatures, when they are dead, as they enjoy no comfort, ſo they feele no miſerie: but it will not bee ſo with theſe workers of iniquity, for not onely ſhall they remaine without all conſolation, but alſo eternally ſuffer greater, deeper, and heavier plagues and torments, then the tongues either of men, or of Angels are able to expreſſe.

But it may bee ſome will object, and ſay: Wee have in this courſe continued long, and hitherto have eſcaped puniſhment, and therefore wee doe not now feare the things whereof you ſpeake. Object.

There is a meaſure of ſinning, to which God in his wrath permits all impenitent perſons, and beyond which they cannot paſſe, and to which they ſhall come before the laſt vengeance be inflicted upon them: and for this purpoſe it is that the Anſwer.

Prophet Amos compareth the Lord, in regard of his patience and long suffe-
Amos 2.13 ring, to a *cart*, the iniquities of men unto *sheaves*, when the cart is once loaden and full, the load then is taken downe, and the waine emptied: so when men have filled up the measure of their sinnes, when their sinnes, I say, are the Lords full load and burden, hee then will *ease*
Esa.1.24. *himselfe of his adversaries*, by casting them downe into the lake which burneth with fire and brimstone. In a word, know this for a certainty, the more men doe increase in transgressions, and the longer God forbeares them therein, the greater torments will light and fall one day upon them.

Object. But wee hope that God will shew us more mercy, and not condemne us for this.

Answ. Oh *be not deceived, God is not mocked,*
Gal.6.7. *for whatsoever a man soweth, that shall hee also reape.* If thou take thy will in iniquity, thou shalt have thy fill of misery. Remember the words written by Moses
Deut 29. 19.20. the servant of God: *He that blesseth himselfe in his heart, saying, I shall have peace,*

though

though I walke in the ſtubbornneſſe of mine heart, to adde drunkenneſſe to thirſt, The Lord will not ſpare him, but then the anger of the Lord and his jealouſie ſhall ſmoke againſt that man, and all the curſes that are written in this booke ſhall lye upon him, and the Lord ſhall blot out his name from under heaven.

But will the Lord pardon me of this great ſinne if from my heart I do repent of it? Queſt.

Yea certainly: for were thy ſinnes never ſo many for number, or hainous for nature, or full for meaſure, were they ſinnes of death, of darkneſſe, of blood, of hell, if thou doe truly repent of them all, God will freely forgive them all unto thee. Manaſſes King of Iudah was an idolater, yea a conjurer, he mightily oppoſed and withſtood the truth, prophaned the holy Temple of God, and ſhed innocent blood in ſuch abundance, that the ſtreetes of Ieruſalem flowed therewith: he reared up Altars for Baal, and for all the hoſt of heaven: he ſacrificed the fruit of his body, even his owne ſons and daughters unto devils: he did worſe Anſw. 2 King. 21. 1. to 10. 2 Cron. 33. 1. 2. 3.

then the Heathens, to wit, the Canaanites and Amorites, whom the Lord for their filthineſſe cauſed the land to vomit out, yet notwithſtanding upon his humble confeſſion of ſinne, and true returning to the Lord with his whole heart, hee was not taken away in his tranſgreſſions, but found grace in the eyes of the Lord. The like might bee ſaid of Paul, of Mathew, Mary Magdalene, Zacheus, the Corinthians, &c. howſoever ſometimes theſe were fooliſh and diſobedient, and dead in treſpaſſes and ſins even as others, nevertheleſſe upon their inward humiliation, and godly reformation of life, theſe were *waſhed*, theſe were *ſanctified*, theſe were *juſtified in the name of our Lord Jeſus, and by the Spirit of our God*. Now the Lord is no reſpecter of perſons, neither hath he poured out the riches of his grace ſo plentifully on others, but hee is ſtill both able and willing to cover all thy tranſgreſſions, if thou wilt turne from thy evill way: enter into a covenant with him, love him, and like him, and cleave to him with thy utmoſt affections, and truly endeavour

13.14.15.

1 Cor. 6. 9.10.11.

to walke before him in a continuall courſe of holineſſe.

A ſecond ſort to bee reproved, are thoſe, who by others are led to contention. No ſooner had Sheba blowne the trumpet, but every man of Iſrael is in readineſſe preſently to aide and aſſiſt him in his ſeditious practices: thus marvelous prone men are to take-in with unruly and troubleſome perſons: What vile action can there be committed, but one or other will lend his hand to uphold it: Fire would ſoone goe out, if fuell were not caſt into it: ſo the differences which ſometimes doe ariſe in the Churches of the Saints, would eaſily be taken up, and good ends put to them, but that there are ſo many raſh, light, and inconſiderate *part-takers*, which doe altogether hinder the ſame. Indeed it is able to grieve any Chriſtian heart, to ſee the earneſtneſſe and reſtleſneſſe of ſome, in buſineſſes which they underſtand not at all, for it is not the caſe they looke upon, but the perſon which holds it. For if a man (to whom their affection is not) have a juſt, holy, and righteous matter, yet

2 Sort.

2 Sam. 20. 1. 2. 3.

they will ſhew no approbation unto it: contrariwiſe, if another (whom they eſteeme) ſeeke to maintaine a very falſe, corrupt, and unſound thing, yet they wil walke hand in hand to defend it againſt the whole earth. Which way ſoever you turne the needle, the thread will follow it, either right or wrong: this is the condition of many, they will follow men as their ſhadowes: though it be to the hinderance of the truth, the generall griefe and diſcouragement of Gods children, and to the certaine deſtruction of their owne ſoules, without great repentance. The Apoſtle unto Timothy giveth us this commandement, *not to be partaker of other mens ſinnes*: Oh that men would take this wholeſome counſell, ſurely then they would feare to ſtand preſumptuouſly in the defence of other men, and their iniquity, and ſo by abetting the party and his ſin, make it their owne by imputation, and wrap themſelves in the ſame guilt with the ſinner. To this might bee added a reaſon or two more, why wee ſhould not give aſſiſtance unto make-bates, and troubleſome perſons in their

1 Tim. 5. 22.

their unrighteous and evill courſes. Firſt, becauſe the commandement is, that wee muſt *not follow a multitude to doe evill*: that is, every one for his owne part, muſt looke unto his feet, walke cloſe with God, keepe himſelfe pure, and abſtaine from all appearance of evill, how many ſoever he ſee to live otherwiſe. The good King David dwelt (as he himſelfe ſaith) *with them that hated peace*: that is, with contentious men, with men which would never bee quiet, yet notwithſtanding he went not in that ſinfull courſe with them: but wherein they differed from the bleſſed grace of love, meeknes, quietneſſe, gentleneſſe, long-ſuffering, and the like, hee differed therein from them all. Exod. 23. 3. Pſal. 120. 6

Secondly, becauſe every one ſhall beare his owne burden: the ſoule that ſinneth ſhall die, and God will render to every one according to that hee hath done in his body. Wee have a common ſaying that runneth in every mans mouth, He that ſtealeth for another, ſhall hang for himſelfe. Now this is a divine truth, whoſoever offendeth God to benefit a- Gal. 6. 5. Ezek. 18. 4. 2 Cor. 5. 10.

nother, he ſhall ſurely ſuffer in his owne perſon the judgement of God for it. Adam was not excuſed by laying the blame upon his wife, neither did it helpe her any thing at all, to put it on the Devill: for according to their tranſgreſſion, they both bore their righteous puniſhment: and even thus ſhall it be in the day of our great appearance, in vaine then for any one to ſay, Oh I was drawne in, to bee contentious for to pleaſure ſuch a one, or at the entreaty of ſuch a friend: I tell you; theſe ſpeeches will take no place: but as men have beene fellow partners in ſinne, ſo then ſhall they bee in plagues and torments, as they have now (I ſay) beene reſtleſſe and turbulent together, ſo ſhall they then together ſuffer the vengeance of eternall fire. But it is better to goe to heaven alone, then to hell with company.

8 Sort. There are others which ſeeme to deſire peace, but the conditions laid down by them for it, are altogether and every way moſt unwarrantable. Ye ſhall reade of one Nahaſh the Ammonite, having encamped againſt Iabeſh-Gilead, that he would

1 Sam. 11. 1. 2.

would not make any covenant with them, unleſſe he might thruſt out all their right eyes. The like unreaſonable are the propoſitiõs laid down by many for peace. As for inſtrance: there are ſome parents (I might rather call them tyrants) that unleſſe their children will as themſelves doe, walke after the fleſh, reſiſt the government of Chriſts kingdom, and continue the viſible marked ſlaves of Antichriſt, they will not abide the ſight of them, neither ſhew any love, or kinde affection unto them, but become their enemies, and bloody perſecutors: and this is not the childes portion alone, but the wife many times findes the like hard uſage from her husband, the poore ſervant from his maſter, as Chriſt ſaith, Becauſe ye are not of the world, therefore the world hateth you: he that will not now take the Lords name in vaine, with the ſwearer, abuſe the good creatures of God, with drunkards and gluttons, prophane Gods holy day, with Sabbath-breakers, neglect all holy and religious exerciſes, with Libertines and Atheiſts, oh what ado ſhal there be made Ioh. 15. 19

againſt

againſt him, he is no bodie if he have not one jeſt, gird, or ſcoffe, or other to caſt forth againſt him: where there is now an Abel, there a man may ſee a Cain that hates him; where an Iſaac, there an Iſmael that mocks him; where a Iacob, there an Eſau that perſecutes him; where a David, there a Doeg; a Saul, an Achitophel, which ſeeke to take his life away from him. It is an undenyable truth, the better a man is, the leſſe the world loves him: and truth begets hatred. So long as Paul yeelded to the Iewiſh ſuperſtitions, and ſhewed himſelfe a profeſſed enemy to the Church and people of God, who in more eſtimation & greater account than he? but when (through the grace of God given unto him) hee came to ſee his *unſanctified place*, and ſtanding, and ſeparated himſelfe from the *unholy multitude*, and worſhipped the God of his Fathers in ſpirit and truth, what man then on earth more hated, reproched, and perſecuted, then Paul? The reaſon why the Antichriſtian dominion which is *drunke with the blood of the Saints*, was foreſhewed unto Iohn under the formes

of

of beaſts, is to ſignifie, that as reaſon and judgement is not to bee expected in a beaſt, but rather cruelty and murder, ſo equity and right is not to be looked for among this viperous generation, but all inhumane, cruell, and unmercifull dealings. But thoſe things muſt not be any diſcouragement unto the godly-minded, for it cannot be avoided, but there will be alwayes *enmity betwixt the two ſeeds.* Iam.3. 17. Now our peace muſt bee *pure*, and with *holineſſe*, and *according to Ieſus Chriſt*, and therefore it is ſaid to bee like the *oyle which went down upon the beard of Aaron:* to note that it muſt flow from the true and pure worſhip of God, and we are on earth no farther forth to keepe it towards men, then our God in the higheſt may be glorified herein: as a good ſubject, before hee will take part with the enemy, againſt his King and country, or ceaſe to fight in the defence of the ſame, he will loſe his blood, his limbes, his life. The like courage, and Chriſtian valour ſhould bee in all the ſubjects of Chriſts kingdome, take they ſhould unto them, the *Whole armour of God*, and

Heb.12.14
Rom. 15.5
Pſal. 133.2
Luk.2.14.

fight

Eph.6.13. 1 Tim.6. 12. *fight the good fight of faith*, and rather then to be drawne backe to the filthie vomit of their former idolatry, or to leave the comfortable and powerfull ordinances of God in his true Church, they ſhould willingly ſuffer the ſpoyling of their goods, impriſonment of their perſons, loſſe of their countries, yea if it were of their lives and all. A *holy warre* is ever more to bee preferred before a *ſinfull peace*. Though men ſpeake unto us never ſo oft, both by meſſengers and mouth for Peace, as Iehoram did to Iehu: yet as hee anſwered him, *What peace ſo long as the whoredomes of thy mother Iezebel, and her Witchcrafts are ſo many*. So in effect muſt our anſwer be unto them: for wee muſt rather want peace with men, which is a croſſe, then with God, which is a greater croſſe, and a ſin alſo. Thoſe that wandred up and downe in ſheepes skins, and in goats skins, in dennes, and caves of the earth, no queſtion but they might have had liberty, peace, love of men, and ſuch outward comforts as well as others, if they would have taken that courſe which others did: but they knew

2 King.9. 22.

Heb.11. 37.38.

that

that that hatred, warre, and contention which makes us neerer God, is better then that love, peace, and agreement which separates us from him.

Alas sir you see wee cannot enjoy the holy administrations of Christs kingdome, without great bodily danger, and therefore in this case what shall we doe? Object.

You must *not bee weary of well-doing, but be faithfull to the death*, and the end of your warfare will come very shortly, and heaven then wil recompence al. You know that the losse of a soule is the greatest losse in the world, and it were better for a man that he should let his profit fall, and his credit, liberty, ease, and all such earthly respects, then by retaining these things to to be cast with the devill and his Angels into hell fire. Answer. Gal. 6. 10. Rev. 2. 10.

Againe, there comes to the Saints great good by affliction. The Cypresse tree, as both the Grecians, Latines, and Barbarians doe report, boweth not under a burden, but when a thing is layd upon it, it forceth the burden upward, and groweth higher, more upright, and strong under the waight. This wee now Answ. 2.

by

by experience, that the *ſufferings of this preſent* time, the Lord ſanctifying them unto us, are ſingular meanes to ſubdue our corrupt affections, and to encreaſe the gifts and graces of his Spirit in us, & to helpe us forward in the way which leadeth to life and glory.

Obiect. But it doth much grieve our ſoules to be charged with hereſie, ſchiſme, pride, obſtinacy, diſloyalty, ſedition, &c. for reſtraining our feet from iniquitie, and making ſtrait ſteps in pleaſant paths of the Lord.

Anſ. 1. Ezec. 4.15 Amos 7.10 Luk. 23.25 Ioh. 19.12 Act. 17. 6. 24.5. Firſt, they doe no more againſt you in this thing, then hath beene done againſt our ancients and betters in former times, for ſo were the Prophets uſed, ſo was Chriſt himſelfe, and his Apoſtles ſerved by the Iewes.

2. It is a great comfort to the godly againſt all the reproaches and cenſures of the world, that their hearts are open and manifeſt in the ſight of God, and that they are able to approve before him their owne integrity and uprightneſſe, for ſuch need not feare the calumniation of men, who have the Lord to approve the

the actions which they doe.

Thirdly, Conſider, that you have a gracious Lord and Saviour for your Iudge, who one day will reward his owne good worke in you, let men ſpeake of you what evill pleaſeth them.

But here it may bee demanded, if a childe, wife, or ſervant, ſhall quite loſe the love and good affection of parents, husband, or maſter, unleſſe they will be idolaters, as themſelves are, what in ſuch a caſe muſt they doe? Queſt.

The Apoſtle Peter giveth a full anſwer to this queſtion, *Wee ought to obey God rather then men.* Wherein any one leaveth in any thing the truth, therein wee muſt bee carefull to leave him. For that love and friendſhip will never doe a man good, which is purchaſed with the loſſe of Gods favour. Hee hath love enough whom GOD loveth, and whoſoever is not beloved of God, hee is in a miſerable condition, what reckoning ſoever the world makes of him. The truth is, a man were better to bow downe at the gates of other Anſw. Act. 4. 29.

men

men for a morſell of bread, bid farewell to all his long-loved friends, embrace the thiſtle for a dwelling, the rocke for a covering, the dunghill for a pallet, the Oſtrich or Pellican for a companion, and ſo to keepe herein a good conſcience, then to enjoy all the pleaſures and profits of this world for a ſeaſon, and afterwards to ſuffer all the miſeries and torments of the world to come, for ever and ever. If a malefactor at the bar, proved by evident and cleare teſtimony, a murderer, theefe, or traytor, to excuſe himſelfe, and to eſcape puniſhment, ſhould there ſpeake words to this or the like purpoſe: I have done nothing but what my friends perſwaded mee unto, they conſtrained mee to doe this action, and I had their help and aſſiſtance herein, would this be enough to ſet him free? you know the contrary. The like may bee ſaid of the judgement of the great day. It will not free either the wife, childe, or ſervant, to ſay it was to pleaſe my husband that I remained an idolater, it was to give content to my father that I went to their falſe aſſembles, it was to keepe

keepe my masters good will that I joyned not to the true Church of God. I tell you, the Iudge of the world will not hearken to these idle and vaine speeches, but condemne these persons to *perpetuall shame*, for being *lovers* of *men*, *more then lovers of God*.

But some it may bee will say, if wee should for the Gospels sake, have the displeasure of our best friends, bee cast into prison, banished from our Countrie, come to poverty, or the like, Oh wee doubt then that wee shall never bee able to hold out, but turne backe to our former evill courses. Obiect.

If thy hart be perfect with God, *feare none of these things which thou shalt suffer*, for Gods promise to thee is, *not to leave thee, nor forsake thee*, and hee is not man that hee should lye, or alter the thing which is gone forth out of his mouth. If wee will give confidence unto such persons as doe make conscience of their words, and will not speake an untruth, albeit they can lye, and breake their promises; much more then should wee beleeve the *sayings of Iehovah*, for he *cannot* Answ. Rev. 2. 10. Heb. 13. 5. Psal. 12. 7.

Tit. 1. 2. *lye, but ſpeaketh alwayes in righteouſneſſe*
Eſa. 45. 19. *and truth.* Note well the words of Paul
1 Cor. 10. to the Corinthians: *God is faithfull, who*
13. *will not ſuffer you to bee tempted above that*
you are able, but will with the temptation
alſo make a way to eſcape, that yee may bee
Ἔκβασις. *able to beare it.* He uſeth here a metaphor taken from men bound by theeves or enemies, to denote, that howſoever the Lord many times ſuffereth Satan and his inſtruments, to lay hands on his deare ſervants, and to keepe them as poore priſoners a while under them, yet in due time he will cut the cords of the wicked aſunder, and give a comfortable deliverance unto his Saints out of all their troubles; and he wants no power to doe it, for that which is impoſſible with men and Angels, is eaſily by him accompliſhed. So long as the father carefully leads the childe in his owne hand, it needs not feare a falling, how weake of foot ſoever it be: the Lord by the right hand of his power, evermore upholdeth his people, and therefore they may be fully perſwadied, that no adverſaries ſtrength ſhall be able at any time to plucke them away from

from him: conſider therefore by whoſe power thou ſtandeſt, not thine owne, not by any ſtrength of grace that is in thy ſelfe, but by the all-powerfull ayde and aſſiſtance of God vouchſafed unto thee: and he is able in thy greateſt trials and troubles, to make thee ſtill a conquerour, yea and the weaker thou art, the neerer is his helpe in that reſpect unto thee, and the more it is for his glory to make thee ſtand and hold out.

A fourth ſort, are furious and ragefull perſons: wee have multitudes of ſuch in this age, whoſe ſpirits ſeeme to be kindled with the very fire of hell: for more eaſie it is many times to aſſwage the rage of Lyons, of Beares and Tygers, then to ſtay theſe mens immoderate, boiſterous, and unruly cariages: yea the unreaſonable creatures, at Gods commandement, as the fire, winde, and water ſtay themſelves, and ceaſe from anger, (for in regard of their extreme and violent nature, as the Greeke rendreth it, theſe are ſaid to be angry.) But alas, how often ſpeaketh he to the ſons of Adam, *Peace, be ſtill, let not the Sunne goe downe upon*

4 Sort.

ποπαζω. Num. 11. 2. Mat. 14. 32. Mar. 6. 51. Gen. 8. 1.

your Wrath love as brethren: but will they heare him? Ah they will not: I say againe, they will not heare him, but with Ionah they thinke rather that *they do well to be angry*, and to bite and devoure one another. If a man should take a light, and search from house to house, how many Nabals (thinke you) would hee finde? such children of Belial, that one cannot speake to them: the husband he will not beare with the least frowardnes of the wife, neither will the wife beare with the hastinesse of the husband, and this for the want of *forbearance* upon every small occasion which ariseth betwixt them, they are ready to take up armes one against another.

1 Sam. 25. 17.

Quest. But here a question may bee asked, whether anger in some cases may not be used lawfully.

Answ. Anger is to bee considered either as a thing indifferent, or as a vertue, or a vice.

First, it is a naturall affection which may be used as well as others, both calmly, and in heat also.

Secondly, there is a laudable and good anger.

anger. First, when the occasion of it is just and lawfull: secondly, when conceived upon consideration and good counsell: thirdly, when the end of it is to maintaine the glory of God, and to helpe forward holy and righteous enterprises: fourthly, when it is mixed and tempered with wisedome, love, and charity. Exod. 16. 20. Num. 25. 8. 11. 2 Sam. 13. 20. Neh. 5. 6. Ier. 6. 11. Pro. 20. 8. Iam. 1. 19. Mar 3. 5.

Thirdly, anger is a vice, and every way unlawfull: First, when it is conceived either for no good cause, or for light, small, and trifling matters: Secondly, when the measure of it is immoderate and excessive, though the occasion of it be right, just, & warrantable: Thirdly, when wee are angry for private respects, concerning our owne persons, and not concerning the cause of God, and his worship. Eccl 7. 23. Eph. 4. 26. Gen. 49. 7 Luc. 4. 28. 1 Sam. 18. 7. Pro. 13. 14.

What good helpes and profitable meanes are there to suppresse rash and sinfull anger? Quest.

The means for it may be cast into two generall heads, or branches, and they are 1. meditation, 2. practice. First, when thou art injured by others at any time, either Answer.

ther in thy name, eſtate, or perſon: conſider then what a benefit it is to ſuffer
1 Pet 3. 14 patiently for well-doing: *If ye ſuffer* (ſaith Peter) *for righteouſneſſe ſake, happy are ye.* And that wee may know wherein this happineſſe conſiſteth, it is laid downe by
Mat. 5. 11. our Saviour thus: *Great is their reward in heaven.* David had manifold wrongs
Pſal. 38. 12 done to him by Saul and his followers,
13. 14. 15. yet hee did beare them with a ſingular, meeke, and patient minde: and the reaſon, becauſe hee knew that the Lord would judge the matters betwixt them, and the more wrong his adverſaries did to him, and the better he did carie it, the greater ſhould his recompence be at the reſurrection of the juſt.

Object. Some will ſay, wee could be quiet enough, if the things were true which they ſpeake of againſt us, but alas we are oppreſſed, and therefore cannot chuſe but be angry.

Anſwer. Were there any evill juſtly charged upon thee, thou ſhouldeſt not then bee quiet, but take up in thy heart a holy indignation againſt it, and earneſtly crave forgiveneſſe of it at Gods hand: But ſeeing

ing thou art innocent, be patient, be contented, bee comforted, let God alone with it, he is wiser then man, and knoweth what is best for thee, and how to do thee good, yea and by this means he will doe thee good, if thy impatient & wrathfull courses hinder it not.

Secondly, have it alwaies in thy mind, that *afflictions come not upward out of the dust, but all* downward *from the Lord*: and this very thing stayed Iob, when his troubles came in upon him like great floods, he looked beyond the Sabeans, the Chaldeans, the winds, the lightnings, the devill, &c. and saw in all these trials Gods hand upon him. A childe that is beaten, lookes not altogether at the rod wherewith he is beaten, but at the hand ruling and moving it. If we can *looke beyond the creature*, and see Gods hand, the affliction then will be borne well: but if we gaze on men, or meanes, it will bee intollerable, and wee shall be out of patience, and angry, let us doe what wee can. David could better beare Shemeis cursing of him, then that unkinde answer which was brought unto him from

Iob 5. 6.

2 Sam. 16. 10.

1 Sam. 25. 22.

Nabal: and the reaſon, becauſe in this he ſaw Gods hand, but in the other not ſo.

Thirdly, conſider that it helps a man nothing at all, to vexe, murmure, or to be angry at the preſent affliction which lyeth upon him, but it increaſeth rather much more the ſame.

The Iſraelites as they journied from Mount Hor, to compaſſe the land of Edom, were in diſtreſſe for water, this was their affliction: but how did they take it? it is ſaid, *The people ſpake againſt God, and againſt Moſes*, that is, as the Chalde well expounds it, murmured before the Lord, and contended with Moſes: but got they any thing by this their impatiency and anger? no ſurely, but by this meanes they drew more trouble upon their own heads, for thus it followeth: *The Lord ſent fiery ſerpents among the people, and they bit the people, and much people of Iſrael died.* In the Hebrew the Serpents are called *Seraphim*, that is, *burners*, becauſe when they bite a man, hee burnes with extreme heat, and thirſt: yea it is reported, that whoſoever is ſtung with them, is preſently tormented with ſuch

Num. 21. 4. 5

verſ. 6.

ſuch vehement drought, that hee cannot bee ſatisfied, but it remaines upon him continually, and though hee drinke never ſo largely, yet he is preſently as thirſtie as before. Oh ſee what it is to fret and repine under the hand of God. When wee thinke by our anger to have our thirſt ſatisfied, wee finde uſually the thirſt to bee the more encreaſed by our anger. Even as a dog tyed with a chaine, the more he ſtriveth to breake it aſunder, or to unlooſe his necke, by drawing himſelfe backward, the faſter is hee tyed by this meanes, and the more cloſe home goes the chaine about his necke. This is the very caſe of men in affliction, the more they ſtruggle with the Lord, or rage againſt men, or ſtrive by evill courſes; to ſhake the burden off from them, the worſe ſtill doe they make the matter for themſelves, and the longer ſhall they be without comfort.

Fourthly, when men *give way to wrath*; they want then the government of themſelves, and become alſo uncapable of wholeſome counſell which is given unto them by others for their good. Well

may

may this ſinne be called *the drunkenneſſe of the minde*, for indeed ſuch as are overcome with it, *are ſet on miſchiefe*. A man may ſooner pierce the hardeſt ſtones, and dig into the flinty rockes, then worke any relenting in them, or alter the courſe of their wicked purpoſes. Even as clay by the moderate heat which it receiveth from the Sunne, is hardned by it, ſo theſe are many times the more violent and extreme in their ungodly courſes, by how much they are lovingly entreated to the contrary; Oh who would not deteſt ſuch a vice, which expoſeth a man to ſo baſe and bruitiſh a condition. If a wrathfull man ſaw once himſelfe in a *glaſſe*, when his fit is upon him: *his eyes burning, his lips fumbling, his face pale, his teeth gnaſhing, his mouth foaming, and other parts of his body trembling, and ſhaking*, I ſhould thinke hee would quite loath himſelfe, and forſake the ſinne for ever after.

Fiftly, thou wilt be the better able to beare with another mans infirmity, *if thou labour to ſee thine own*, and what need thou haſt to be *borne with*. This is a truth cer-

certainly, *no man is more apt to be offended at anothers failing, then he who taketh leaſt offence at his owne.* As our compaſſion towards the bodily affliction of other men is never more ſhewed, then when we feele upon our ſelves the like calamitie: ſo thoſe doe beſt know how to pity the weakneſſes of their brethren, who are moſt ſenſible of the ſinfull corruptions of their owne hearts. Note.

Take a ſtrict view therefore of the pride, deceit, covetouſneſſe, hypocriſie, uncleanneſſe, ignorance, and many ſins more in thy ſelfe: and when thou ſeeſt thy brother to be over-taken with ſome ſinne, as to be froward, very haſtie, exceeding curious, too ſelfe-conceited, &c. minde then how thou art many times thus over-taken alſo, and haſt need that others ſhould beare with thee in the like caſe.

The good meanes to bee practiſed againſt ſinfull anger, are theſe:

Firſt, labour for inward purity. Let no raging luſt, or unmortified affection take place in your hearts, but bee yee throughly clenſed from all filthineſſe of 2 Cor. 7. 1

the

the flesh and spirit: the more holy men are, the *more peaceable* and quiet will they be. From whence come *warres* (saith Iames) *and fightings among you, come they not hence, even of your lusts that warre in your members*: hee speaketh not of publike warres betwixt nation and nation, but of private contention and disagreement among Christians: and he sheweth that this ariseth from mens corruptions, because they doe not place the power of godlinesse in their soules as they should doe. I have knowne a peece of land, in which for many yeares together, there hath growne thistles, thorns, brambles, and such unprofitable weeds, yet notwithstanding through the husbandmans industry, the same afterwards hath broght forth great store of grass, & grain: So the heart of man, if it were once wel husbandred, we should see then that out of it would grow the *Herbe of Grace*, which is love, long-suffering, peace, gentlenesse, meeknesse, &c. and the bitter roots of debates, envyings, wrathes, strifes, swellings, tumults, would quite die and perish in it. *Mortifie therfore your*

Iam. 4.1.

Col. 3.5.

mem-

members which are upon the earth, and exerciſe your ſelves to have alwayes a conſcience void of offence toward God, and toward men: whatſoever you know wil pleaſe the Lord, doe it; and whatſoever you know will diſpleaſe the Lord, leave it: and let it bee your care evermore to walke before him in a courſe of univerſall holineſſe.

Secondly, *acquaint thy ſelfe with God*, and be an earneſt and humble petitioner unto him in the name of his Sonne for *grace* and *ſtrength* againſt this corruption, and all other: *Every good gift* (ſaith the Apoſtle) *is from above, and commeth down from the Father of lights*, and hee hath appointed prayer, as a meanes unto which hee hath tyed the procuring and obtaining of thoſe neceſſary graces which hee intendeth to beſtow upon us. When Eliphaz the Temanite (one which came of Eſaus poſterity, as it is thought) beheld the great unquietneſſe of Iobs ſpirit, hee apprehended preſently the cauſe of it: *Thou* (ſaith he) *reſtraineſt prayers before God*: as if hee had ſaid, Oh Iob, if thou didſt more humble thy ſoule in ſecret, fal upon

Iob 22.21. Iam. 1:17. Luk. 11. 12 Pſal. 140. 18. Gen. 36. 11 Iob 15. 4.

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Fourthly, make some delay and little forbearance, before thou speakest or dost any thing. Hee that can doe this, shall find such just cause of anger at himselfe, that he will the sooner forbeare to be angry at others. *A fooles wrath* (saith the Wiseman) *is presently knowne, but a prudent man covereth shame*: that is, he restraines the inward working, and outward uttering of his anger, which if it should incontinently break forth, would be a blot and reproach unto him. And to this tended the counsel of Athenodorus to Augustus, *that whē he was angry he shold repeat over the Greek Alphabet, before he attempted any speech or actiō.* Answerable to this was the practice of Socrates a Heathē in his time, *I had smitten thee* (saith he, speaking to his servant) *but that I was angry.* Pro. 12. 16

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Luk. 11. 12
Pſal. 140. 18.
Gen. 36. 11

Iob 15.4.

upon thy face, lay thy mouth in the duſt, grow into diſlike with thy ſelfe for ſin, and make thy heart to bleed with godly ſorrow for it, thy affections would not be ſo diſordered, thou wouldſt not fall into theſe diſtempered ſpeeches, as thou doſt, thou wouldſt not be ſo paſſionate, and froward as thou art, but thou wouldeſt take up thy ſelfe from all ſuch evill cariages, and have more patience under the Lords hand. Now what gracious Saint is there, but knoweth the truth of this very thing: for howſoever many times he be full of paſſion and anger, & reſolveth in himſelfe to ſpeake this, and doe that againſt his enemy, yet when hee comes to caſt himſelfe downe before the Lord, and to crave counſell and aſſiſtance of him, hee is forthwith changed, and findeth his heat and wrathfull deſires removed, and purpoſeth now *to*
Ex.14. 13. *ſtand ſtill, and ſee the ſalvation of Iehovah* toward him. As corrupt humours are brought forth out of the body, by the vertue and operation of phyſick, which is taken into it, ſo the ſoule is cleanſed frō the *filthie works of the fleſh*, which are *hatred,*

hatred, variance, emulations, &c. through the daily exercise of sacred prayer, which in it is powerfully and fervently performed. I use the word fervent, and powerfull, because unto true prayer this *necessarily is required*: so saith the Apostle, the effectuall *fervent prayer of a righteous man availeth much.* Gal. 5. 20. Iam. 5. 16.

Some things at first seeme unto many to be almost impossible to bee done, yet by putting on greater strength, and going forward in it, they doe at last accomplish it to the full: Even so, howsoever thou doe not obtaine power over thy lusts and sinfull affections, at once, or twice seeking unto God for it, yet hold thine own, cleave fast to him still, goe forward in thy duty, and stirre up thy selfe to more earnestnesse and fervencie in it; and bee assured then, that thy request shall be granted to thee, so farre forth as shall bee to the glory of Gods great name, and to the sweet comfort and true peace of thy soule.

Thirdly, great care must be taken, that no way be given to *selfe-conceits*, and inward pride of heart: for hee that begins once

once to thinke himſelfe a *None-ſuch*, wil bee ſoone offended, if his judgement ſhould be oppoſed, his authority neglected, his commandement croſſed, his reputation impeached, or any thing ſpoken or done, importing any undervaluation of his preſumed worth of himſelfe. As parents love moſt their own children becauſe they begat them, how black and ill-favoured ſoever: ſo the high-minded evermore likes beſt his owne opinion, and will have it to ſtand, like the lawes of the Medes and Perſians, becauſe it is the brat, and baſtardly invention of his owne braine, though the ſame prove many times the utter ruine of himſelfe, and others alſo.

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Fiftly, avoid occasions of provocation, whether words, persons, or things. This affection is as fire, take away the matter from fire, and it will cease to burne: so let a man cease from multiplying of words, and depart from the company of the contentious, (as Iacob did from Esau, Abraham from Lot, and Ionathan from his father) and he shall soone finde the rage of his spirit gone from him.

Gen. 27. 43. Gen. 13. 1 Sam. 20. 34.

Lastly, stop the beginning of it, for he that taketh liberty, and useth to be a little angry, will not keepe himselfe at last from extremity: therefore follow Solomons counsell, *The beginning of strife is as When one letteth out Water: therefore leave off contention before it bee meddled with.*

Pro. 17. 14

That these good meanes may profitably be practised by you, I will lay down some incentives or forceable motives to helpe you the better herein.

First, a wrathfull man (by the Holy Ghost) is noted for a wicked man: and so much is set downe by the pen of Solomon in sundry places: *A naughty person, a Wicked man Walketh with a froward mouth.*

Pro. 6. 12.

mouth. Againe, *Proud and haughty ſcorner is his name, who dealeth in proud wrath.* 21. 24. 29. 20. *Seeſt thou a man that is haſtie in his words, there is more hope of a foole then of him.* The like in his Eccleſiaſtes. *Be not haſtie in thy ſpirit to be angry:* the reaſon followes: *for anger reſteth in the boſome of fooles.* Hardly will any body beare the ignominious and baſe title of a wicked perſon, of a ſcorner, of a fool, or the like, yet the Lord puts it upō the *froward generatiō*, & they muſt bear it whether they wil or no. Eccl. 7. 9.

It will be objected, Oh we could ſtay our ſelves from wrath, and bee calme enough, if wee were not provoked by others unto it. Object.

So a ſavage and wilde beaſt, if it bee not ſtirred, will lye ſtill in its denne, and a man may paſſe by it (many times) without any danger. It doth therefore moſt plainly diſcover the true worke of Gods grace in our hearts, when wee can quiet our ſoules, and patiently refraine our ſelves from all angry geſtures, bitter ſpeeches, and revengefull practices, being exceedingly, and very much provoked by others thereunto. Anſw.

Object. But Gods beſt and deareſt ſervants have many times beene angry, as Moſes, Aaron, Iob, Ionah, Paul, and others, how can this then bee an infallible evidence of an unregenerate perſon?

Anſw. Men are not to be judged by ſome few failings, but according to the generall courſe and tenour of their life, *For there is no man which liveth, and ſinneth not.* Yet there is a great difference betwixt the godly, and the wicked in this thing. A ſheepe may fall into mire and dirt, but he takes no pleaſure to wallow and lye in it, but the ſwine doth. So the Saints ſometimes doe fall into tranſgreſſion, but they ſpeedily come out from it, and are in their ſoules unfainedly grieved for it, and doe keepe a more ſtrict and preciſe watch over their hearts, to avoid all ſuch infirmities for ever after. *The ungodly are not ſo*, for the whole courſe of their life is evill continually: they ſeeke not the death of their ſinnes, but rather ſuffer them to have full power and abſolute dominion over them. Every one that fals into the ſea is not drowned, but thoſe which ſinke and remaine in it. So a man

1 King. 8. 46.

man may be angry, impatient, very haſty, &c. and yet by repentance eſcape eternall death. Contrariwiſe, ſuch as doe harden and harten themſelves in malice, make a trade of it, *hate to bee reformed*, and cary the ſinne downe with them to their graves, theſe ſhall *drinke of the Wine of the wrath of God, and ſhall bee tormented with fire and brimſtone, in the preſence of the holy Angels, and in the preſence of the Lambe for ever and ever.*

Secondly, angry perſons are a griefe and great vexation, and hurt unto all ſuch as either live with them, or have occaſion to meddle with them. We have Solomons teſtimony for this alſo: *It is better to dwel in a corner of the houſe top, then with a brawling woman in a wide houſe*; & a little after he ſaith, *It is better to dwell in the wilderneſſe, then with a contentious and angry woman.* His meaning is, that a man ſhall have more comfort and good content, to be either alone, and without all company, or reſident with the wilde beaſts of the field, then to live with a wife of an envious and curſt diſpoſition. The Prophet David could ſpeak by good

Pro. 21. 9.

verſ. 19.

experience, what a vexation and horrible miſerie it is to a man, to have any thing to doe with outragious and turbulent people. This made him cry out as if a knife had beene in his very heart: *Woe is me that I ſojourne in Meſech, that I dwell in the tents of Kedar: My ſoule hath long dwelt with him that hateth peace.* Meſech was the ſonne of Iaphet, and Kedar came of Iſmael: now under theſe two names he ſetteth forth the barbarous cruelty of Saul againſt him. As if he had ſaid, Oh I wiſh (if it were the will of God) that I might now lay downe this earthly tabernacle, for truly I am altogether weary of my life, and have in my ſelfe no deſire at all to enjoy it any longer, in regard of the ſtrife and contention which is ſtill among us.

Pſal. 120. 5. 6.

Gen. 10. 2.

Gen. 25. 13

A man in wrath is juſt like to an ideot or foole, which hath fire in his hand: you know ſuch a one doth not care to whom he flings it, nor where it fals, nor who is burnt with it. Right ſo, the other, hee ſpares no body, but without difference flyeth upon friends, as well as foes, yea he will not ſpare the truth it ſelfe, if

it

it be againſt his purpoſe, no nor GOD himſelfe neither: as we may ſee in Ionah, *he is angry to death at God for ſparing Niniveh.* And what ſhall I more ſay? hee wil not ſpare the unreaſonable creatures; witneſſe the poore Aſs, beaten by Balaam in his anger. It may well be called *a blind thing*, and *a ſhort fury*, as differing in nothing from plaine madneſſe, but time onely, the one being mad for a fit, the other alwaies. Ion. 4. 1.

This hath its name from heat, from the gathering of blood about the heart, from a deſire of revenge, a ruſhing out, &c. and well it may, for in truth in whom it reignes, it makes the perſon ſo without God in the world, empty of true grace, and ſo capable of every ſinfull temptation, that hee becomes wholly void of all good reſpect of himſelfe, and every way bent to the hurt of others. חרון from חרה. θυμοὶς θυῶ. ὀργὴ, ἀπὸ ὀρέγειν. Ira, ire.

Thirdly, this opens a gap, and makes a plaine way for other ſinnes. Never hath Satan a fitter time to worke even his owne will, and malicious purpoſe in men, then when hee findes in them this great wickedneſſe. *An angry man ſtir-*

Pro. 29. 22 *reth up ſtrife; and a furious man abounded in tranſgreſſion.* Examples for this wee have in Cain, Saul, Haman, &c. they gave place to wrath, and what followed? they afterwards came to be the very vaſſals of the devill: they became (I ſay) monſters, monſtrous monſters, I cannot tell what to call them, murderers, and enemies of all righteouſneſſe. If dung bee ſuffered to lye long either in ſtreets, or houſes, you know many noyſome and filthie wormes will breed in it. To what can I liken anger fitter, then to a dung-hill? for indeede out of it proceedeth even ſwarmes and multitudes of uncleane and hatefull ſinnes: What wickedneſſe is it, which men in rage are not prone unto? I tell you, this ſinne never goeth alone, but ſhee is alwayes accompanied with whole troopes of other curſed vices: as the branches and limbes of trees are nouriſhed by the vertue which cometh from the root, ſo this giveth (as it were) food and nouriſhment unto other impieties, the which would otherwiſe even ſtarve, die, and periſh in the heart.

Fourthly, this exceedingly torments the

the perſon himſelfe, for he carieth with him his owne executioner, even a ſecret fire in his breaſt, to deſtroy himſelfe utterly withall. *Where brethren dwell together in unity*, there is promiſed *the bleſſing of life*: this is not to bee underſtood of long life, but of life which is cheerfull, and comfortable: now ſuch as doe live otherwiſe, they ſhall have no life, that is, no joyfull life, they ſhall live indeed, but how? in bitterneſſe and miſerie, in a hell (as it were) upon earth: *So that their ſoule chooſeth ſtrangling and death, rather then life.* We have a moſt worthy example for this in Haman, I will ſet down his own words, ſpoken unto his wife & friends: *And Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the King had promoted him, and how hee had advanced him above the Princes, and ſervants of the King. Haman ſaid moreover, yea, Eſther the Queene did let no man come in with the King unto the banquet that ſhe had prepared, but my ſelfe; and to morrow am I invited unto her alſo with the King. Yet all this availeth nothing, ſo long as I ſee Mordecai* Pſal. 133. 1. 3. Iob 7. 15. Eſt. 5. 11. 12. 13.

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the Iew ſitting at the Kings gate. As if hee had ſaid, I cannot take any pleaſure either in my preferment, authority, wealth, wife, or children, or is there any one thing in all the world, which gives content unto mee, in regard of the malice which I beare to Mordecai, and have not revenged my ſelfe yet upon him. For the like purpoſe ſpeaketh Solomon: *Who*
Pro. 21. 23 *ſo keepeth his mouth, and his tongue, keep-*
12. 13. *eth his ſoule from troubles.* So againe, *The wicked is ſnared by the tranſgreſſion of his lips.* He ſheweth by the metaphor which here is uſed, that as beaſts and birds are taken in the pits, and nets, and other ſuch ſecret traps, which the hunter layeth for them: ſo frowardneſſe of ſpeech is many times a chiefe cauſe unto men of their manifold miſeries, and overthrow.

Fiftly, this diſables men from the
Pro. 22. 24 communion of the Saints: *Make no friendſhip* (ſaith Solomon) *with an angry man: and with a furious man thou ſhalt not goe*: and he gives two good reaſons for
25. it, *Leſt thou learn his wayes, and get a ſnare to thy ſoule:* This place ſpecially concerns a *ſpirituall Covenant*, and the duty here char-

charged upon true beleevers, is, to keepe out from the Lords Sanctuary all ſuch unholy, impure, and evill perſons: for howſoever the doore to idolatrous aſſemblies is like the way to hell, *broad,* and all may enter; viz. every rayler, talebearer, backbiter, murderer, &c. yet Gods houſe muſt be otherwiſe lookt unto, for the very *way unto it is called holy, and the uncleane Canaanite may not enter therein.* The materiall Temple (which was but a type of this) we reade to bee built from the very foundation of *coſtly ſtones,* of *Cedars, firres,* and the like choice, and ſpeciall trees, and thoſe all *prepared beforehand, hewed and perfect for the building,* ſo that neither *hammer, nor axe, nor any toole of iron* was to be heard in the houſe *in the building of it. By the gates of the houſe* were porters ſet, *that none that was uncleane in any thing, ſhould enter in: upon the Altar there might be offered no uncleane beaſt, no nor that which was cleane, having a blemiſh upon it.* Here we may ſee how farre the Lords ſervants muſt bee from building up this *ſpirituall houſe* and *Temple of God,* the Church (whereof the materiall

Pro. 9. 15. 16. Eſa. 35. 8. Zac. 14. 21 Ioel 3. 17. Rev. 21. 27 1 King. 6. 17. 18. & 6. 7. 2 Chron. 1 8. 9. 2 Chron. 23. 19. Levit. 22. 19. & 27. 11.

Temple

Temple was but a carnall shew) with any openly wicked, and visibly unholy people, as maligners, envyers, wranglers, &c. Oh God forbid, I say, and far bee it from them, to prepare his Majesty a house to dwell in, with such rubbish and rif-raffe, or to defile his holy things with such uncleane persons, or to offend his nostrels with the stench of such sacrifices.

Object. But these by the preaching of the word and other good meanes, may bee turned *from their vaine conversation*, after they bee taken members into the Church of Christ.

Answ. Act. 2. 37. 38. 41. The true converts mentioned in the Acts, were inwardly in their soules unfainedly humbled for their sinnes, and outwardly sincerely reformed in their manner and order of life, before they were received *into the holy covenant and fellowship of the Gospell of Christ*, by voluntary & publike profession of their faith: For as it were a ridiculous, and a very idle thing, to set up a house with stone; and wood, and afterward to come with axes, sawes, hammers, &c. to hew, square, and

and cut the ſame: no leſſe vaine, yea, and moſt ſinfull a thing is it, to take any into Gods building, and afterward to prepare and fit him for it.

Sixtly, theſe perſons God cannot abide, but they and their actions alſo, are odious and moſt hatefull in his ſight. Hereunto agreeth the words of Solomon, *The froward is an abomination to the Lord.* Againe, *The froward mouth doe I hate.* If it bee a miſerie and great croſſe unto a man (as indeed it is no leſs) to have againſt him the diſpleaſure and horrible wrath of an earthly Prince, oh then how much more is it a croſſe, yea a curſe of curſes, to lye under the dreadfull anger of the eternall God: for howſoever the Kings of the earth can puniſh their adverſaries very much, yet it is nothing to what eaſleſſe and endleſſe judgements the hand of God is able to inflict. Pro. 3. 32. 8. 13. 11. 20.

Seventhly, men ſhall never profit by hearing of the word, unleſſe this ſinfull affection be in ſome good meaſure mortified in them. The husbandman may ſow his field with good ſeed, yet if hee take not firſt away the weeds and thorns which

which grow there, hee never ſhall reape benefit of his labour: now what is anger but a pernicious weed in the heart, and which will ſtill hinder the powerfull operation of every ſacred ordinance of God, unleſſe ſeaſonably it be rooted out. Peter therefore gives us this exhortation: *Laying aſide all malice, and all guile, and hypocriſies, and envies, and evill ſpeakings: as new-borne babes deſire the ſincere milke of the Word, that ye may grow thereby.* And to this purpoſe alſo it is that Iames ſpeaketh: *Let every man be ſwift to heare, ſlow to ſpeake, and ſlow to wrath.* When hearers doe once beare a ſecret hatred in their hearts againſt the teachers perſon, they receive not then his wholeſome doctrine with any good affection, neither do they take that care which they ſhould doe, to bring forth in their converſation the fruit of it. Many excellent and heavenly inſtructions did our Saviour give to the Scribes and Phariſies, one would have thought that his gracious words ſhould have turned them from every evill way, to righteous and ſincere courſes: but *they derided him*, and raiſed up many vile

1 Pet. 2. 1. 2

Iam. 1. 19.

Luk. 16. 14

vile ſlanders, and blaſphemies againſt his doctrines and miracles, becauſe of the unreaſonable and deadly hatred which they caried to his perſon.

Wee cannot endure to heare ſuch doctrine as is preſſed home earneſtly againſt our ſins, but we are much offẽded at it, & doe therefore rather deſire that the Preacher would ſpeak to us of other things. Obiect.

It is required in Stewards that a man bee found faithfull: now a ſpeciall point of this faithfulneſſe conſiſteth in ſhewing *the people their ſinnes*: for they muſt not either for hope, or love, or feare, or any other worldly reſpect, forbeare any one, or deale partially in teaching the way of God: their Sermons muſt be like nnto a cleare *glaſſe*, wherein every one may ſee his owne ſpots and deformities: and if this courſe finde not acceptation with them, yet this ſhall be the miniſters comfort at the laſt day, that they ſhall not bee able to charge him with the blood of their ſoules, and ſay that they would have done otherwiſe, if the ſame had beene ſhewed unto them. Anſwer. 1. 1 Cor. 4. 2. Eſa. 58. 1.

Againe, there is no better way to ſuppreſſe Anſw. 2.

preſſe mens corruptions, then ſearchingly, piercingly, & powerfully to ſet againſt them with the word of God. For as Lot would not goe out of Sodom, till fire and brimſtone was ready to fall about his eares, ſo it is a very hard thing to draw men or women from pride, uncleanneſſe, covetouſneſſe, malice, deceit, &c. except the Preacher cry aloud,
Eſa. 58. 1. ſpeake with a full throat, as the Hebrew word ſignifieth, take up a bold and valiant ſpirit, and mightily apply the terrible judgements of God cloſe to the conſcience. Metall you know will not worke without fire: old and deep ſores are not to be let out with the point of a pin, but it muſt bee launced, and fetcht out by ſome more ſharp and ſtronger inſtrument: Right ſo for the thing in hand, when wee meet with impudent ſinners, ſuch as think to outface us, count it their grace that they are graceleſſe, people of ſteely and ſtony hearts; certainly then, there is no way in the world to draw out their corruption, and to recover the health of their ſoule, but to take the knife of the Law, and cut deepe upon their

their conſciences, lay all their ſins down before their faces, prove it unto them by the word of God, that except there be a giving over, a forſaking, and ceaſing from all iniquity, a ſincere, ſound, and conſcionable endeavour, *to walke in all the commandements and ordinances of the Lord, blameleſſe*: they ſhall finde no comfort in death, no mercy in judgement, no happineſſe in heaven, but will be turned downe from the preſence of God, from the throne of the Lambe, from the glorious ſociety of Saints and Angels, into the *blackneſſe of darkneſſe for ever.* Luk. 1. 6.

Eighthly, it interrupts our prayers, and hinders us of many excellent and ſweet bleſſings. Hence it is that wee are exhorted by the Apoſtle, *to pray everywhere, lifting up holy hands without wrath and doubting*, The Lord by the Prophet Iſaiah, ſendeth to rebellious Iudah this ſorrowfull and uncomfortable meſſage: *When you ſpread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers I will not heare: your hands are full of blood.* It a murderer ſeeking pardon of the King, ſhould preſumptu- 1 Tim. 2. 8 Iſa. 1. 15.

ouſly goe unto him, with the blood of the ſlaine in his hand: there would not be granted any mercy to him. Now to have wrath, malice, deſire of revenge, &c. in our hearts, and to take them with us when wee goe to the Lord, to crave forgiveneſſe and pardon of ſinne, what herein doe we leſſe, then cary with us the very blood of the ſlaine: and the truth is, in ſuch a caſe there is no hope of any gracious hearing at all.

To the like purpoſe are the words of
Mat.6.15. Chriſt: *If ye forgive not men their treſpaſſes, neither will your heavenly Father forgive your treſpaſſes.* Men may howl upon their beds, and cry for mercy to the Lord till their hearts ake, but ſurely their ſinnes ſhall ever remaine faſt bound upon them, unleſſe they doe willingly paſſe by each others offences, and in the whole courſe of their life openly expreſſe the ſincere fruits of brotherly love one to another.

Laſtly, this ſinne *leadeth unto eternall death*: ſo much the Apoſtle teſtifieth, for
Gal.5.19. he calls it *a Worke of the fleſh*: and all ſuch herein as doe die impenitently, *they ſhall*
20.11. *not* (ſaith he) *inherite the kingdome of God.*

I am

I am perſwaded there is no one among us of ſuch an evill heart, as to count hell fire for a fable, but rather we doe all beleeve, that *Tophet is ordained of old, hee hath made it deepe and large, the pile thereof is fire, and much wood, the breath of the Lord, like a ſtreame of brimſtone, doth kindle it.* The damned in this place may roare long enough, but God will not heare them; they may ſigh & mourne their fill, but his eyes will not pity them. *Oh the woes, the woes, the woes,* which now (moſt unhappy creatures) they are in! Lord, who is able to reckon up their preſent miſeries! For if it bee ſo grievous a thing to have a diſeaſe or ſickneſſe a little while in ſome one part of the body, oh then how much more grievous is it, when the whole body, and the ſoule alſo ſhall unto perpetuity endure all kindes of miſeries and plagues whatſoever: ſeeing then it is ſo, *what manner of perſons ought ye to bee, in all holy converſation and godlineſſe?* As ever you make account to eſcape this great condemnation, learne then, and practiſe alſo that wholeſome and good leſſon which is given to you

Eſa. 30. ult.

2 Pet. 3. 11

Eph.4.31. 32. by the Apoſtle: *Let all bitterneſſe, & wrath, and anger, and clamour, and evill ſpeaking, be put away from you, with all malice: and be ye kinde one to another, tender-hearted, forgiving one another, evē as God for Chriſts ſake hath forgiven you.*

2 Vſe. Secondly, this doctrine ſerveth for matter of inſtruction, and ſo it concerns 1. the time now preſent: 2. the time which is to come. Seeing among all the particular vertues required in Chriſtians, a holy accord, and godly agreement betweene themſelves is a ſpeciall vertue, and chiefly to be laboured for, we have here then great cauſe miniſtred to us of ſound humiliation. Oh how well may the ſeaſonable doctrine of this day ſerve to pricke our hearts, wound our conſciences, grieve our ſoules, and cauſe us

Dan.9.5.7 to ſay in the words of Daniel, *Wee have ſinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts, and from*

Lam.3.22. *thy judgements. O Lord, righteouſneſſe belongeth unto thee, but unto us belongeth confuſion of face, and it is thy mercies wee are*

Pſal.51.1. *not conſumed. Yet have compaſſion upon us,*

us, O God, according to thy loving kindneſſe: according to the multitude of thy tender mercies blot out our tranſgreſſions. No doubt but it pierced the very ſoule of David, when it was brought unto him by the Prophet Nathan, that *he had* (by his adultery and murder) *given great occaſion to the enemies of the Lord to blaſpheme.* It is not unknown unto you, what manifold reproaches wee all lye under, in regard of our former differences, and how for this very thing many have ſeemed the leſſe to regard the holy way of God. Oh therefore let our eyes now trickle down with rivers of waters, and let us put on Davids affection, even lay our ſelves in duſt and aſhes, kiſſe the very ground with our mouthes, fill heaven and earth with our prayers, and humbly deſire the Father of our Lord Ieſus Chriſt to pardon unto us all our treſpaſſes whatſoever. 2 Sam. 12. 14.

And that this duty may bee well performed, there are theſe few things which you muſt practiſe neceſſarily.

Firſt, *conſider your owne wayes.* Call to remembrance, how in ſuch a place, at ſuch a time, and in ſuch a company, you Pſal. 119. 59.

exceedingly offended God, your owne conſcience, and the conſciences of your brethren, either by falſe teſtimony, unchriſtian ſpeeches, cruell uſage, or the like. What makes the poore patient cry out for the Phyſitians help towards him? is it not becauſe of the ſenſe and feeling which he hath of the diſeaſe upon him? ſo, the more a man goeth over with his ſinnes, and comes to have a ſenſible apprehenſion of them, the more will his face be filled with ſhame, his heart with ſorrow, and he earneſtly ſeeke for mercy at Gods hand. A ſingular example for this wee ſee in Peter. The Euangeliſt Marke thus writeth of him; *And the ſecond time the Cocke crew: and Peter called to minde the words that Ieſus ſaid to him, Before the Cocke crow twice, thou ſhalt deny me thrice. And when he thought thereon he wept.* So ſoone as ever hee came to ſee the ſinne, his ſoule preſently fell a bleeding for it.

Mar. 14. ult.

Secondly, there muſt be free confeſſion, and voluntary acknowledgement made of all your ſinnes unto Almighty God. *Hee that covereth his ſinnes* (ſaith

Pro. 28. 13

Solo-

Solomon) *shall not prosper: but who so confesseth and forsaketh them, shall have mercy.* Hereunto accordeth the saying of Saint Iohn: *If we confesse our sinnes, he is faithfull and just to forgive us our sinnes, and to cleanse us from all unrighteousnesse.* 1 Ioh. 1. 9. In earthly courts, confession of trespasses standeth actually and in ful force against the offendour for his condemnation: and hence is that proverb, Confesse and bee hang'd. But in the high and most righteous Court of heaven, it is altogether otherwise, for the more a man doth there lay open his failings, beare witnesse against himselfe, and shew particularly every fault which he knowes by himselfe, the sooner for this shall he be set at libertie and acquitted, yea and the greater comfort, quietnesse, and peace shall hee finde in his owne soule, as appeareth plainly in the case of David. Psal. 32. 3. 4. 5.

Thirdly, there must bee in us godly sorrow for sinne: wee must grow into a dislike with it, and with our selves also for the doing of it. This the Apostle Iames teacheth, *Bee afflicted, and mourne, and weepe: let your laughter bee turned to* Iam. 4. 9.

mourning, and your joy to heavineſſe. If a childe after ſome fault committed, doe fall downe at the feet of his father, hold up his hands, and with many bitter tears, deepe ſighes, and earneſt cries, crave upon his knees the forgiveneſſe of it, you know how the bowels of a loving father will yerne in ſuch a caſe towards his childe, and he is ready to grant the petition to the full unto him. The Lord, as the good Prophet Micah ſaith, *delighteth in mercy.* I pray marke it well, that which one takes delight in, he will eaſily be intreated to doe, now God takes delight to ſhew mercy, it is not againſt his nature, as it is for a covetous man to be bountifull: and therefore if wee goe unto him with humble and broken hearts, and earneſtly doe deſire the forgiveneſſe and pardon of all our ſinnes. No doubt then but wee ſhall obtaine this grace and favour of him. When Benhadab the Syrian King, overcome by Ahab King of Iſrael, was out of all hope for any ſafety, at laſt by the good counſell of his ſervants, he put himſelfe and his company in ſack-cloath, with ropes about their necks,

Micah 7. 18.

1 King. 20

necks, thinking by humbling themſelves before the King, to obtain pardon, which came to paſſe accordingly. If therefore men in hope of obtaining mercy, will humble themſelves to them, of whom they have no promiſe that they ſhall procure any thing, how much more then ought wee to doe it, which have ſo ſure promiſes of good ſucceſſe? and if mercy were obtained of men, in whom there is ſcant a drop of that pitie and compaſſion which is ſea-full in the Lord, we may be fully perſwaded, that wee ſhall not miſſe of it at his hand: and if one adverſary will expect ſo much at the hand of another, we may then with farre more confidence and greater aſſurance, looke for it at the hand of the Lord, to whom wee are already reconciled by the blood of his deare Sonne.

The uſe of this point, for the time to come, is, that wee *keepe the unitie of the Spirit in the bond of peace*: and doe now *beat our ſwords into plough-ſhares, and our ſpeares into pruning hookes*: ſo that we may not hereafter either *hurt or deſtroy in all Gods holy mountaine*. The ſaying commonly is,

Eph. 4. 3.

Mica. 4. 3.

Iſa. 11. 9.

Dulce bellum inexpertis.

ly is, *They desire warre which never tryed it.* But wee have knowne by former experience, the misery and great evill of it, and therefore (*as a burnt childe*) we should alwaies feare it, and endeavour by all

Heb. 13. 1. good meanes, that *brotherly love may continue.* Alas, my brethren, what will it profit us, outwardly to separate our selves from all the Antichristian and false wayes of the world, unlesse inwardly al-

1 Pet. 2. 11 so, we doe wholly separate *from fleshly lusts, which warre against the soule*: Those therefore whom God hath freed from the bondage and power of Popery, should strive to free themselves also frō all inward corruption, lest allowing themselves in any sinne, the Lord in just wrath doe give them up to the pollutions of the world againe. The truth is, *a man can have no true comfort but in full obedience.* From hence ariseth the feeling assurance which wee have of Gods free favour to us in Iesus Christ. A thiefe cares not where he holds a man, so hee may keepe him fast, and rob him of his money: it is all one to the Devill whether he holds men in the world by the sinne

ſinne of idolatry, adultery, drunkennes, uſury, &c. or in the Church, by contention, envy, wrath, &c. ſo he may ſurely have them under his dominion & power, and utterly deſtroy their poore ſoules. Oh therefore let us not preſume againſt the Lord in the leaſt thing, neither make any tranſgreſſion ſmall in our eyes, as the manner of ſome is: But ſeeing wee are (through the grace of God given unto us) eſcaped the bonds of unrighteouſneſſe, and have planted our feet in the Lords houſe, let us then, I ſay, feare him, and his righteous judgements, labour to keepe our hearts tender againſt ſinne, make ſtraight ſteps unto him, and walke peaceably together, in that light and liberty which Chriſt hath ſo dearly purchaſed for us with his owne precious blood.

But I am more given to contention and ſtrife, then to any ſinne beſide.

Happy art thou, that knoweſt thine owne eſtate ſo well: now it muſt be thy great care to keepe a ſpirituall watch the more over thy heart. When a city is beſieged, it is the wiſdome of the people

to

to ſet there the ſtrongeſt guard and beſt munition, where the wall about the Citie is weakeſt: ſo when a man comes to ſee wherein lyeth his moſt weakneſſe, he there ſhould ſet the greateſt ſtrength for his owne preſervation againſt the devill: and indeed this very practice ſheweth the ſincerity and power of grace that is in us, when our ſpeciall ſinne is unto us cauſe of our ſpeciall ſorrow: when we are, I ſay, moſt humbled for it, and doe uſe all the good meanes which wee know to have the inward man of the heart throughly cleanſed from the ſame. The hypocrite, howſoever he ſtudieth to ſeeme good, and caries with him a great ſhew of holineſſe before men, yet there is one ſore or other which he will not endure ſhall be opened, that the corruption of it ſhould be drawne out: but a perfect man ſtriveth againſt his deareſt ſinnes, he is diſpleaſed with them, they are a burden unto him, and he ſighes and grones under the burden of them, and laboureth daily what hee can to ſubdue them in him.

Object. Iude 3. Ioh. 2. 17. But it is our duty *to contend for the faith,* and

and to ſhew our zeale againſt ſinne, and to uſe courage and boldneſſe of ſpirit for the glory of God,

Yet *all* this *muſt be done in love, and nothing through ſtrife or vaine glory*: and we ſhould rather ſeeke by gentleneſſe and meekneſſe, each others welfare, then through bitter, harſh, and froward ſpeeches provoke either brother or ſiſter to offend God. If there bee ſomething amiſſe in the building, he that is wiſe will take ſuch care to amend the fault, as that the houſe ſhall ſtand nevertheleſſe. Anſw. 1 Phil. 2. 3.

I pray let us looke well to this thing, *That we doe not at any time pull downe the whole building upon our heads, by inconſiderate, raſh, and prepoſterous ſeeking the reformation of one ſtone or two.* Note.

Againe, take heed leſt Satan doe circumvent you. He is called in the holy tongue *Nachaſh*, of his ſubtiltie, and it is not eaſie for all men to eſpie it, for indeed hee hath many thouſand crafty wayes to draw you into his ſnare, unleſſe you be exceeding wiſe to prevent him, Anſw. 2.

he

he cares not: what names men give to their ſins, let covetouſſe be called thrift, drunkenes good fellowſhip, pride hanſomeſſe, wrath zeale, contention, ſinceritie, tuſh, tuſh, all this troubles him not a jot. So long as they walke in the practice of theſe filthy impieties, and hee kepe ſtill the poſſeſſion of them.

Anſwer. 3. As all vices vſe to clothe thēſelves with the habit of vertues, that vnder thoſe liveries, they may get countenance & find the more free paſſage in the world: ſo eſpeciallie in the Church, cruelty, oppreſſion, tyrany, &c. doe preſent themſelves vnder this coulour, taking vp a pretence of ſtrictnes, conſcience, puritie of Gods worſhip &c. as a meanes of meere advantage, to goe the better forward in evil, & moſt vnrighteous courſes. Never would the fiſh ſwallow downe the hooke into her belly, if there were not a bait put upon it. Every deceitfull worker knowes wel enough. That very few would ever be hooked-in to joyne hand with him, in vnwarrantable and injurious actions, if there were not a golden ſhew outwardlie made of ſom great good

good to be done by it: but this course at last will certainlie prove bitternes. For God will unmaske the faces of such cursed deceivers, and their blackneſſe then shall be evident unto all men. As men count that wrong the worst, which is done to them under a coulor of love, and amitie, and doe evermore hate such persõs most. So the Lord he judgeeth them sinns the greateſt, which are committed vnder a pretence of religion, pietie, holineſſe, &c. and abhorreth most of all such people, yea and will lay vpon them heauyeſt plagues and torments.

Seeing a holy, and godly accord is so necessarie a duty, what is the reason thẽ, there is such litle peace among men and so great contention allmost every where? Queſt.

The hinderances or speciall lets vnto holy peace are theſe: First talebearers, theſe evil creatures, have their name derived from the foote, becauſe they are allwayes going to and fro, prying and spying, and carying tales, and rumors, to set folke together by the eares. This is wel shewed by Solomon in his proverbs. *Where no wood is, there the fyer goeth out* Anſwer. 1 Let. Ragal frõ Regel. Pro. 26. 20

so

so where there is no tale-bearer the strife ceaseth. Likewise in another place of the same booke *a whisperer* (saith he) *separateth chiefe friends.* Satan indeed so sets their tongues on fyre that all manner of malitious and murdering speaches are vttered by them. Oh their mouth is a very moth unto the good name of their neighbours, wel doth the scripture compare their tongue, *to the poyson of aspes, to a rasor*, to a *scorpion*, *and greedie vipour*, for the many wounds, bloodsheds, and cruel murders which are made by it. Sundry soveraigne medicines the Chirurgian can prescribe, against diseases, but he knowes not how in the world *to heale the wounds of a slaunderer.* For the biting of a mad dog is not halfe so helplesse, dangerous, and incureable. By the Iewes these are said to have a *threefould tongue* because, by bringing vp a false report they hurt three there with, the first stroake lights vpon him to whom they tell it, and he is made uncharitable by it. the second fals vpon him that is slaundered, and his good name is blotted by it. The last and greatest is on the person of the

Chap. 16. 28.

Adversus sycophantæ morsum non esse remedium.

the false reporter himselfe, and he without repentance draweth vpon his soule for it, the heavy curse of God for ever. The holy Ghost compareth these people *to petty chapmen or pedlers*, who carry spices or other things about, selling in one place, and buying in another. So those *busie bodies* goe from house to house to gather up lies & tales: and to tell againe, and vent in one place what they have received in another. Yea and as their manner still is, to adde much more then at the first, was ever spoken to them. Before I end this point. I will here give a word or two, of exhortation, both vnto carriers, and receivers of tales.

Rakil from Rokel 1 King 10 15. Ezech. 27. 15. Pro. 11. 13. & 20. 19.

First there is a law against all walkers and goers about with tales: and howsoever some it may be, will make a light thing of it, yet they shall one day feele the punishment of it, to fall heavy enough vpon them. 2. The Devil and these persons are called by one and the like name, to note their spirituall kindred and alliance. For as the Iewes were said to be *of their father the Devil, because they did his Worke*, so these also are his

Lev. 19. 16

Διάβολος.

Math. 4. 1 Tim. 3. 11 Ioh. 8. 44.

true and naturall ſonnes and daughters, in regard they doe obey his curſed will and pleaſure. 3. By this meanes they looſe the gratious love, and deare favour of God, and become more abominable in his ſight, then either ſerpent or toad is in ours. 4. They ſhall not have any inheritance, with the ſaints in light, but ſuffer eternallie the intollerable torments of hel fyer.

Prov. 6. 17 19.

Prov. 19. 5.

Object. But the thinges of which we ſpeake are true, & therefore heerein we offend not.

Anſw. One may greivouſlie tranſgreſſe in many caſes in ſpeaking nothing but the truth. When his purpoſe and cheife end is, to doe another hurt by it. *For he ſinnes much more which ſpeaketh a knowne truth with an ill mind, then if one (through infirmity) ſhould ſpeake an vntruth with deſire of doing good.* A man (you know) may be wounded in his body, by the knife, taken out of his owne hand, & ſo may he in his name, credit, eſtate, &c. by the injurious relation of the very thing, which his hand hath done, or tongue ſpoken. This appeareth in Doeg, ſo the Ziphims, the enimies of Daniel & others.

1. Sam. 21. & 23. 19. Dan 6.

Againe

Againe thou art not to blaze abroad the transgression of thy brother, vnlesse himselfe by his obstinacie, do cause the same, and so much teacheth Christ when he saith *If thy brother shall trespasse against thee, goe and tell him his fault betweene thee and him alone.* The scope and intendment of this rule is, not our brothers disgrace, reproach, greife, infamy, &c. but his good & comfort, & therefore here is forbidden all backbiting, and tale bearing, all the discouering of the secret to another, wherby a brother is defamed, or evill thought of. *A good name is better thẽ a good oynmẽt*, which we ought to preserve for another, as for our selves, and *loue covereth a multitude of sinnes.* Vntill therefore a man have convinced his brothers sinne vnto himselfe, he may not disclose it to another, if he be not able thus to doe, let him *aſk the prieſt cõcerning the law*, that is inquire of the Ministers of God in the Church, who may teach him, to discerne betwixt good and evill for *the priests lips should preserve knowledge, and men should seeke the law at his mouth.* yet not to disclose the party offending,

Answer. 2.

Math. 18. 15.

Eccles. 7. 1

Iam. 5. 20

Hag. 7. 17.

Math. 7. 2.

but to aſke only adviſe about the offence. The ſame alſo ought the offendant to doe.

Againe people muſt take heed, that they doe not receive againſt others any falſe reports. For as theves are greatly, encouraged in their vngodlie courſes, when others keepe their ſecret counſell, and covetouſlie receive from them their ſtolen Goods: ſo ſlaunderers & wicked calumniators, are excedinglie hardened in their ſinfull practiſes, by ſuch as harkenwillingly to them, and doe not rather ſeeke to bring them out of their wickedneſſe, by ſound and true repentance. Indeed, a man cannot eaſelie well determine, which of theſe two are the worſt people. For *as the talebearer hath the Devill in his tongue, ſo the talehearer in his eare*: and as the former by Solomon is branded for a wicked perſon. So is the latter alſo: *A wicked doer giveth heed to*
Prov. 17. 4. *falſe lips: and a lyar giveth eare to a naughty tongue*: thus he.

Obiect. But I doe not ſend for theſe people, it is of themſelves that they come when they doe bring at any time any newes or tales unto mee. It is

It is not enough to ceaſe from evil but we muſt likewiſe *make our Waies and our doings good* : now marke the duty which by God is laid vpon us , *as the North-wind driveth away raine : ſo doth an angry countenance a backebiting tongue*, that is , when ſuch gueſts come into our company, & would poure out willingly their venemous rage vpon others: we ſhould then give vnto them no entertainment at all, but manifeſtlie ſhew our great diſlike againſt them , by reproving them moſt ſharpely for their vile and trecherous dealinge. And if this courſe were wel obſerved, there would forthwith be ſeene fewer buſie bodies. For as the marchant would breake, if no body did take his wares from him: ſo theſe, cã not poſſible long continue in their vnrighteous courſes , if every one would ſhut their doores upon them, and never receive any of their *Tale-marchandiſe*. Anſw. Ier. 18. 11. Pro. 25. 23.

A ſecond lette vnto Godlie peace is the over good opinion , and perſwation which people have of themſelves. For this is certaine , *he that deſireth very much his owne prayſe will hinder exceedinglie the* 2. Let Not

Churches peace. An infallible teſtimony for this thing you may ſee in *Diotrephes* 3 Ioh.9.10 (a ruling elder at Corinth as it is thought) hee beeing ambitiouſlie caried away, with the baſe *love of preeminence*, takes the liberty of the brethren wholy into his hands, caſteth out every one that oppoſeth his tyrannous courſes, and thus ſeeketh to bring confuſion vpon the whole congregation. As the ſea when through the violent, and powerfull force of the wind, it doth ryſe up, and overflow more then its manner and uſe is, there followeth (you know) great hurt and manifould loſſes hereupon: euen ſo when men are once with the wind of vaine glory driven out from the limits and bonds of their calling, and mightily ſtrive that their owne evil waies, may ſtill in all things take place, it is no maruaile then if many doe ſmart by it, and that much miſerie and calamitie afterward do fall out vpon the ſame, this Solomon wel ſheweth *onely by pride com-*
Prov.13.10 *meth contentiõ* Rightlie is the terme foole g'ven vnto the proud, for ſo we ſpeake. *A proud foole*, for in deed as Ideots and

ſilly-bodies, will not be croſſed in their way, but they will have their opinion to ſtand, how vaine and idle ſoever: ſo theſe (beeing through pride become ſpirituall fooles) are moſt peremptory and headſtrong in their owne groundleſſe conceits, and if they be not ſuffered to runne quite away with them, oh then like Naaman they grow into choler and rage preſently, and no quietneſſe ſhall there be in that ſocietie for them. If people therefore deſire *to be at peace among themſelves*, they muſt learne, very perfectlie the leſſon of *ſelfe deniall: carnall reaſon, muſt have no roome, in the matters of our God.* And good cauſe too, for ſhe is blind and fancyeth thinges otherwiſe then they be, yea ſhe is even the ſhop, and forge wherein is wrought and hammered out, the frame and fabrick of all our miſeries, for from whence (thinke you) come hereſies, ſchiſmes, diviſions? &c. trulie from ſelfe conceit, fleſhlie reaſon, & inward pride of heart. Oh *humility, humility*, what great good would it doe, if we had but enough of it: no marvaile our bleſſed redeemer,

doth ſo carneſtlie exhort his Diſciples vnto it, he knew certainlie, that without it, there would not be any Godlie peace and holy agreement among them. If it be ſo, *let vs not leane then to our owne vnderſtanding*, neither be wiſe in our owne eyes, who would be guided and conducted by ſuch a one, whom he knowes if he ſhould follow his counſell, would lead him out of the way and cut his throat, what man having a journy by ſea will make choyſe of ſuch a pilat, as he knowes will certainlie caſt him away? what Prince will admit ſuch a one to be his cheife counſellour, whom he knowes to be a very traytor to his perſon? what woman will take him to be the guide of her youth, whom ſhe knowes would bring her to extreme miſerie? I am ſure there is no one ſo ſimple, that would make choyſe of ſuch a guide, pilatt, counſeller, or huſband: now what is ſelf conceit, but in truth a guide which if a man follow it, will murder him, a pilat which will drowne him, a counſellor, which will betray him, a huſband, which will vndoe him in ſoule and

Prov. 3. 57. Rom. 12. 16.

and bodie vtterlie, and eternally. And the Prophet David knew this no doubt, and therefor he profeſſeth that *the teſtimonies of Iehovah ſhould be the men of his counſell*, that is, he would neither follow his own judgment, or the adviſe of any one about him, but as he did firſt ſee by the word of God the things to be lawfull. Now if all would labour to bring themſelves vnto the like good condition: controverſies would not continue halfe ſo longe as they doe, for in truth, the very cheife cauſe, why many differences are not ended, is becauſe *men either will have the end to be made after their owne idle fancies, or otherwiſe they will never conſent, that an end ſhall be made of them.* Pſal. 119. 24. Note.

A third hinderance vnto peace is the love of earthly things the Apoſtle in his Epiſtle to the beleeving Romanes, layeth this downe for the reaſon, why ſome *cauſe diviſions and offences, they ſerve not* ſaith he *the Lord Jeſus Chriſt but their owne belly*. When Balaams eye was vpon Balaks gould, no marualle tho he were ready then to helpe him foreward in his wickedneſſe for *what thinge is there ſo evil* Lett. 3. Rom. 16. 17 18.

but the covetous minded will vndertake to doe it, if the devil will give vnto him mony enough. Why doe *ſatans Miniſters* (I uſe Pauls phraſe) *ſubvert whole houſes*, that is, lead men away from the ſimplicity of the Goſpel to the vngodlie practice of their pernitious lies and hereſies? the reaſon is, *for filthie lucres ſake*. Demetrius vſeth this argumēt *ſirs, ye know that by this craft we have our wealth*: as if he had ſaid, let vs now make an vproare in the towne, and ſtirre vp all the Magiſtrates againſt thoſe Chriſtians, and deſtroy if we can the Goſpel of Chriſt vtterlie, for otherwiſe by all likelyhood, we ſhall wholy loſe our maintenance, and come preſentlie into great poverty. And are there not many in this age juſt of his minde, who doe verely thinke, that they ſhall not walke in fine cloths, dwell in faire houſes, lye in ſoft beds, & poſſeſſe great abundance of riches, vnleſſe they doe reſiſt the truth, perſecute the Church & people of God: & lend their ſhoulders to vphould the Kingdome of the beaſt. *The love of mony*, is wel ſaid, to be the *roote of all evil*: for as in the fleſh

2. Cor. 11. 15.

Tit. 1. 11.

Act. 19. 25.

1 Tim. 6. 10.

where

where a diſeaſe is, there are ſwarmes of flies about it: ſo certainly in whoſe heart this ſinne reigneth, there doth ſticke many other vices: but if my counſell might be accepted, I would adviſe theſe men to purge their ſoules from this earthly-mindedneſſe, and bee contented to live in poore eſtate peaceably, rather then to ſeeke after great things, by making contention in the Church of God: Alas *that is a miſerable gaine which is purchaſed with the loſſe of a ſoule.* As for the creature, we all know that *true happineſſe is not to bee found in it.* A garment which at firſt is faire, and new, through uſe, and long wearing of it, at laſt comes to nothing: juſt ſo is wealth, it periſheth in the uſe, it holds not out to eternity, neither is it any way availeable either to eſcape by it hell fire, or to procure the glorious liberty of the children of God. If theſe earthly things could ſpeake, they would cry out as Paul and Barnabas in another caſe, *Oh men why doe ye theſe things?* why doe yee comm t idolatry with us, by placing thus your hope and confidence in us, why do ye diſhonour God, abuſe the Scriptures, Act. 14.

and

and corrupt one another, to heape us together: fie for ſhame, ceaſe from theſe idle and vaine courſes, for alas wee are poore creatures, *ſubject to vanitie*, and cannot doe you any good in the day and houre of your laſt and great appearance.

Rom. 8. 19. 20. 21.

4 Let. A fourth hindrance unto godly peace is ignorance. For if there were more ſound knowledge, there would then certainly bee leſſe contention. The Evangelicall Prophet Iſaiah ſpeaking of the great love and godly agreement which ſhould bee among the faithfull under the Goſpell, and how they would build up each other in the power of godlineſſe, hee layeth downe the reaſon of it thus: *For the earth* (ſaith hee) *ſhall be ful of the knowledge of the LORD, as the waters cover the ſea.* The meaning is, that the Lord would give ſuch plenty, and great meaſure of good underſtanding, and heavenly wiſedome unto the Saints, as by this meanes they ſhould be the better able to order their converſation aright, avoid all offenſive cariages, and alwayes performe the good turnes, and kinde offices of brotherly love:

Eſa. 11. 9.

loue: and ſo againe the ſame Prophet in another place ſaith: *All thy children ſhall be taught of the Lord, and great ſhall be the peace of thy children*: the place is not onely to bee underſtood of inward quietneſſe of minde, which ariſeth from the ſweet aſſurance that a man hath of the free grace and favour of God to his ſoule in Chriſt, but alſo of an outward unity & holy agreement, which the godly comfortably doe enjoy among themſelves, and this bleſſing they have, by the knowledge which they receive from the Father of lights. A man in the darke may eaſily knocke downe a friend for his enemy: even ſo, when people are ignorant of the righteous lawes of Chriſts kingdome, & know not (I ſay) what belongs unto the orderly & well government of it, no marvell if *they then walk not uprightly according to the truth of the Goſpel*, but leave the *old paths*, and hand over head ſet up their owne idle, fooliſh, and ſinfull devices, to the great griefe and long miſerie of many poor ſoules: there were you know in Pauls time, a great many which made ſtirs and troubles in the Churches, Eſa. 54. 13. Gal. 1. 14. Ier. 6. 16.

yet

1 Tim. 1. 6. 7. yet none more, then *such as would be teachers of the Law, and understood not what they said, nor wherof they affirmed.* Aristotle (as I remember) speakes of a certaine wrangling Philosopher, *that he knew not his owne voice.* Some indeed are very full of words, make much adoe in every businesse, and there shall not be any matter of difference but they are in it straightway (as wood in the fire) that the same may not goe out. But if a man come neere to their reasons, and hold them up before the light, he shall see they are but heapes of vanities, all very froth which they speake, no more taste in them then in the white of an egge, as Iob saith: not a word *to edification, exhortation, or comfort.* Iob 6. 6.

1 Cor. 14. 3. Let every one therefore as hee tendreth the peace of the Church, *cry after knowledge, and lift up his voice for understanding.* Pro. 2. 3. 4. *Let him seeke her as silver, and search for her as for hid treasures*: and beware that no one be rash and adventurous, to venture upon opinions in matters of religion, which concernes either worship or practice, untill himselfe in the same be first wel informed by true grounds of knowledge.

A fift hindrance unto peace is male- 5 Let.
part, ſawcy, and raſh cenſuring, when people make matters either worſe then they are, or elſe take and turne them to the worſt part, this is an impious practice, and hence ariſeth heart-burning, and ſtrife without end, the duty charged upon us by the Apoſtle, is, *to judge our* 1 Cor. 11. *ſelves*: but alas, the manner of too many 31. now adayes, is altogether otherwiſe, for they are very *ſharpe ſighted to pry into the* Note. *lives and behaviour of others, but are as blinde as beetles to ſee into their owne evill courſes*, and when they come in company, what is the common matter of their diſcourſe, but to rip up the faults of this man, and that woman, and ſo to diſgrace them what they can, by laying upon them one vile calumniation or other: as ſome creatures doe live upon carion, excrements, and other like corruption, ſo theſe take marvelous delight to ſearch out the infirmities of others, not with any deſire to amend them, but to ſatisfie their owne filthy luſts by rigorous judging, and condemning of their perſons: and indeed this is the very way which hypo-

hypocrites take to come to reputation among men, not by reforming themſelves, but by ſifting the lives of others, and paſſing ſevere ſentence upon them: for they ſuppoſe that no one will ever take them for adulterers, adultereſſes, deceivers, uſurers, oppreſſors, diſſemblers, &c. who thus ſo ſeverely condemn all others, for every ſlip, but rather that they are now looked upon by all, to be moſt zealous and faithfull people, and this practice they have taken up from the grand hypocrites the Phariſes, the leaſt moat in their brothers eye could not eſcape their cenſure, but their owne beame, that is, groſſe ſinnes, were not ſo much as once minded by them.

But that every one may keepe himſelfe from this heady and raſh cenſuring, and judge, and ſay the beſt alwayes of others, ſo farre forth as may ſtand with a good conſcience, and the word of God, I will here ſet downe a few reaſons for it.

Firſt, the cenſure and judgement of mens deeds pertaineth to God: and ſo much is plainly teſtified by the Apoſtle

Who

Who art thou that judgeſt another mans ſervant, to his owne maſter he ſtandeth or falleth: as ye would not therefore be counted traytors, and ſuch as riſe in rebellion againſt his Majeſtie, and enter upon his ſupreme power, refraine your tongue from ſpeaking evill of others. For if ſuch draw upon their heads great puniſhment, who meddle with the adminiſtration of civill juſtice, having no commiſſion from the King ſo to doe, ſurely then more heavie judgements by farre will fal ere long on them, who uſurpe Gods office. For to him onely it belongeth to rip up before all the world, the ſecret faults of men, and to cenſure them therfore. Rom. 14. 4

Secondly, this ſinne is worſe then theft, for the ſinfull cenſurer taketh away a mans credit, which is more worth then all the kingdomes of the world, as for *riches, they may be reſtored againe*, but ſo cannot a good name, being once taken away by evill and murderous tongues. And for this cauſe the Prophet David compares their words to the *coales of juniper*, which doe burne and pierce more Prov. 12. 1. Pro. 6. 31. Pſal. 120. 4.

deeply the things which they doe take hold of, then the coales of any other wood: for under theſe aſhes the glowing coales may bee kept (as ſome write) a yeere long, to denote the long laſting infamie of an evill tongue, and how hard a thing it is to recover againe ones good reputation, after he hath been once falſely accuſed.

Thirdly, it is a certaine note of an unſound and falſe heart, to be ſtrict in cenſuring the faults of others, and remaine all the time in as vile or greater impieties.

As for an Iſraelite indeed, a true Nathaniel, hee is ſo buſied in fifting himſelfe, that (alas) hee findes ſmall leaſure to look out after others: the moſt pains he takes, is to ſearch out his owne ſinne, and againſt it he uſeth evermore greateſt rigour and ſeverity. If a man ſaw a great diſeaſe upon the body of another, it would occaſion (perhaps) griefe unto him, and hee would very willingly (in ſuch a caſe) doe ſome good to the patient, if he were able: but were the like grievous ſore upon himſelfe, queſtion-

leſſe

leſſe it would cauſe greater ſorrow to him, and more earneſt he would bee in the uſe of all lawfull meanes, to be freed of the affliction: now it is true, every ſincere Chriſtian unfainedly mourneth at the impiety which he ſeeth in others, and ſeeketh daily their thorow reformation what hee can, yet notwithſtanding the corruption which hee taketh notice of in himſelfe, oh that doth moſt grieve his ſoule, pierce his heart, wound his conſcience, &c. and his moſt ſtudying and ſtriving, is, how to bee purged and cleanſed from it, but the *rotten hypocrite* hath eyes like the *windowes* of the Temple, *broad without, narrow within*: hee is Eagle ſighted to ſpie out faults a great way off in others, and they ſhall ſurely have ſentence, cenſure, and hard judgement enough of him: but his owne vile and wretched wayes trouble him not at all, for he takes not any courſe either to ſee them, or to be freed of them. 1 King. 6. 4

Fourthly, it is a righteous thing with God, that ſuch ſhould not have any reckoning & good eſtimation with others, who are raſh and heady to condemne all Math. 7. 1. 2.

but themſelves: indeed it is a thing the which in my ſelfe I have oft conſidered, namely, the viſible and ſenſible curſe of God which followeth theſe people. They judge every one to be naught, and every one judgeth them to bee naught. They thinke all too bad for their ſocietie, and all doe thinke them too baſe for any ſociety which ſeek the glory of God, the credit of the Goſpell, the preſervation of a good name, and the comfort and true peace of their owne ſoules.

Queſt. But here it may bee demanded, whether it bee not lawfull in ſome caſes to judge and cenſure others.

Anſwer. It is ſo: for in all ſocieties, family, Church, and Common-wealth, the ſame neceſſarily is to be uſed. The Magiſtrate according to mens deſerts, is either to condemne them to temporall puniſhment, or to acquit them from it: So the Church alſo hath power to judge of mens actions, of their doctrines, yea and of their perſons too, though not of infallibility, but by the judgement of charity onely. The judgement then which the word of God forbiddeth, is

2 Chron. 19.6. Pſal. 59.1. 1 Cor. 5. 12. 1 Cor. 6.

of

of two ſorts: 1. in regard of good things, 2. in reſpect of evill things: the good things are theſe: Firſt, when actions in their owne nature very good, are depraved by the inſinuation of hyocriticall intentions, by-reſpects, ſiniſter ends, &c. where there is none. Secondly, when the good things which are knowne to be in others, are through envie denied thē. For it is our duty when there is juſt cauſe to ſpeake of anothers praiſe, to commend ſuch vertues and gracious actions as we know to bee in him. Thirdly, by ſeeking to leſſen the graces and good gifts of God in others. Gal. 1. 23.

Againe, in reſpect of evill things.

Firſt, when ſpeeches or actions doubtfull in themſelves, or in their report, and may bee taken either well or ill, are interpreted in the worſt part: *charity*, ſaith the Apoſtle, *beleeveth all things*: you muſt not thinke ſhe is blinde, or ſo fooliſh & credulous, as to take things without reaſon, and againſt evidence, but the meaning of the place, is, that ſhe is eaſie of beleefe, and ready to be perſwaded any good thing of another, when there is 1 Cor. 13. 7

ground for it: and when things bee uncertaine, and will beare two constructions, if any sense can be found better then other, she will alwaies take them in the best part.

Secondly, if the end be to disgrace a man, and to worke him out of the good affection and love of others.

Thirdly, when men in the relation of anothers evill, setteth downe harder termes, then the quality of the fact requireth.

Fourthly, by increasing and making the sinne worse then it is.

Fiftly, when secret slips are published. which in love should have beene concealed.

Sixtly, when sentence of finall condemnation is passed upon any.

Thus much for the lets to peace: now it followeth that I lay down some fruitfull meanes, whereby the same may be comfortably kept, and enjoyed in the Churches of the Saints.

1 Meanes. First, great care must bee taken, that sincerity bee placed in every ones heart, for without it surely we shall never please God

God nor man: as fruit rotten at the core, though it ſeem faire to the eye, yet in time will appeare outwardly as rotten alſo: even ſo, what flouriſhes and glorious ſhewes ſoever there is made of holineſſe before men, notwithſtanding, if that perſon be not *good in Gods ſight*, the inward wickedneſſe of his heart will at laſt breake forth, to the griefe and great trouble of others. This is excellently ſhewed by Iames: *The wiſedome which is from above, is firſt pure, then peaceable.* Where there is not holineſſe, it is not poſſible that there ſhould bee any good quietneſſe. When I come occaſionally into ſome families, and ſee the manifold debates and bitter contentions which are therein, I thinke then upon Abrahams words, and ſay to my ſelfe, *Surely the feare of God is not in this place*: for did they paſſe the time of their dwelling in a reverent and awfull feare of his ſacred name, they would put *away* this great *iniquity farre from their tabernacles.* Note the ſaying of Chriſt to his Diſciples: *Have ſalt in your ſelves, and have peace one with another.* By ſalt we here do underſtād

Eccl. 2. ult.

Iam. 3. 17.

Gen. 20. 11

Iob 22. 23

Mar. 9. ul.

ſingere obedience to every part of the revealed will of God, and the meaning is, as if he had ſaid, a ready way and ſpeciall meanes to avoid contention, and to keepe a holy accord in the faith, is, that
Eph. 5. 15. every one *walke circumſpectly*, and have
Phil. 1. 27. his *converſation as it becommeth the Goſpell*
Tit. 2. 12. *of Chriſt*, and doe *deny ungodlineſſe and worldly luſts*, and ſtrive to grow and increaſe in the whole body of obedience. If every one would bee carefull to doe this, we ſhould ſoone then have peace enough. Bee therefore exhorted unto it, and walke unreproveably, performe religious duties conſtantly in your families, bring up your ſonnes and daughters in the knowledge and feare of the Lord:
1 Cor. 10. 32. *give none offence, neither to the Iewes, nor to the Gentiles, nor to the Church of God*: be faithfull in your particular callings,
1 Theſ. 4. 6 and *let no man goe beyond and defraud his brother in any matter*. And as many as
Gal. 6. 16. walke according to this rule, peace bee on them, and mercy, and upon the Iſrael of God.

, Meanes. Secondly, unruly and vaine talkers in the houſe of God, ought ſharply to bee rebu-

rebuked: yea and if they perſiſt in a daily courſe of ſtubbornneſſe and obſtinacy in their ſinne, they muſt then by the power of Chriſt bee cut off from the fellowſhip and communion of the Saints: and thus the Lord ſpeaketh in Solomon, *Caſt out the ſcorner, and contention ſhall goe out, yea ſtrife and reproach ſhall ceaſe.* Pro. 22. 10 As the cutting away ſometimes of a corrupt member from the body, is the preſervation of the reſt of the members of the body; and the caſting downe of a few houſes, a meanes to keepe the whole towne from burning, ſo the cutting off, and caſting out of incorrigible make-bates *from the City of Iehovah*, procureth much good peace, and ſafe quietneſſe unto it. When Iſmael came to be a troubler of the houſe, Abraham preſently puts him out of doores, for he knew it was better that one man periſhed, then that the bond of unity ſhould be broken. As the remiſneſſe of ſome parents, is the cauſe that their children walke undutifully, ſo many take the more boldneſſe in their wicked contention, becauſe of the over much lenity, and too great forbearance

which

which the Church uſeth towards them. It was juſt with God, to make Adonijah a rod, and therewithall to whip David ſoundly, becauſe David ſpared the rod from Adonijah: ſo, if the Church will not exerciſe the rod of ſeaſonable and due correction, for to ſuppreſſe the grievous faults of her froward children, it is then a righteous thing with God to make them rods in his hand, and ſeverely to ſcourge her by them. Were not the Canaanites ſnares and traps unto the Iſraelites, yea, and ſcourges in their ſides, and thornes in their eyes, becauſe they did
Ioſ. 23. 13. not drive them out of the land, as God commanded them to do. I tell you what, and let all the Churches of Chriſt remember it well, if they be not carefull to put forth from their ſociety immoderate, unpeaceable, and rageſull people, after a right and orderly dealing with them, they ſhall finde then at laſt that theſe violent ſpirits will bee the very miſery and utter ruine of them. Now this courſe not onely is for the Churches good, but the offenders alſo. For there is no better way in the world to heale the ſoule, and

kill

kill the ſinne, then to let the ſinner ſuſtaine the ſhame and puniſhment that is due for his ſinne: this is a remedy of Gods owne making; and certainly if all the Chirurgians on the earth did lay their heads together, they cannot invent a better. Oh it is great pitie then that ſo good a meanes for their reformation ſhould be kept backe from them. 1 Cor. 5. 5. 1 Tim. 1. 20.

Thirdly, *let all things be done in order,* for this is very requiſite in all actions and adminiſtrations of the Church, as the Apoſtle ſheweth, and without which, confuſion will ſoone follow. As in an army, when every ſouldier marcheth orderly in his rancke, and no one intrudeth himſelfe into the peculiar office of another, but all of them doe faithfully performe the duty of that place unto which they are called: this preſerveth not only mutuall love among themſelves, but alſo it is a ſpeciall meanes to make them the better able to overcome the enemy: right ſo, in our preſent ſpirituall warfare againſt ſinne, Satan, and the world, wee ſhall at laſt much the eaſier come off, with conqueſt and glorious victory. If 3 Mean. 1 Cor. 14.

every

every one keepe now constantly to his own place, and endeavour with all good conscience to discharge the same. Paul rejoiced for this in the Church at Co-
Col. 2. 5. losse, even their *order*: and well might he doe it, for no doubt they had great hap-
Iob 10. 22 pinesse by it. Iob describing *a land of misery* and of *calamity*, and of *darknesse*, saith, it is *without order*. The truth is, when government is once troden under feet, and every man doth that which is right in his owne eyes, utter desolation must necessarily follow upon that state, whether civill or ecclesiasticall: for indeed it cannot be avoided. I know there is a Christian liberty which belongeth unto the brethren, and I wish that the same by all were well learned. For as we have food and rayment, not to abuse them, but lawfully to use them, for our bodily comfort, so this liberty in the Church, it is given for every ones furtherance in the way of sanctification, and should not be abused, (as it is too much) toour great reproach, and the Gospels also.

4. Meanes. Fourthly, zeale must be rightly qualified.

fied. For as fire is good in its place, and very comfortable, but if it take in the beames and rafters of the houſe, it is moſt dangerous and hurtfull: ſo zeale is ſingularly uſefull and profitable, when it is well governed, otherwiſe nothing can be more pernicious then the ſame. Now to the right ordering of it, there muſt alwaies go with it theſe foure things.

Firſt, the light of knowledge: wee muſt lawfully bee called to the actions which wee undertake. The Apoſtle reproveth the Iewes, who had zeale (and that for the law of God) becauſe *it was not according unto knowledge*: yea hee exceedingly condemneth that hote zeale wherewith himſelfe was enraged in the time of his ignorance, becauſe it had turned almoſt to the waſting of the whole Church. *It is good to be zealouſly affected alwayes in a good thing.* The more a man is zealous, the more need he hath of ſound underſtanding. As a ſhippe under ſayle, the more winde ſhe hath, and the ſpeedier way it makes, the more need for the maſter to looke to the ſteerage, keep the watch, have an eye to the Compaſſe, and

Rom 10. 2
Act. 22.
Gal. 4. 18.

and land-markes: ſo when men finde themſelves to bee full of deſires and affections, they ſhould then bee very carefull that they have with them the word of God to guide thẽ aright in all things. Wee have experience enough of the manifold miſeries which hath followed ignorant zeale. For in regard of the *foolehardy* attempts of ſome *hare-brain'd* people, in the words of Iacob wee may ſay
Gen.34.30 with teares: *Ye have troubled us, to make us to ſtink among the inhabitants of the land.* Of the vertuous woman it is ſaid, *ſhe ope-*
Pro.31.26 *neth her mouth with wiſedome.* A reſolute boldneſſe and ſtiffeneſſe in things, commends not a man either to God or his people, unleſſe there be good ground & reaſon for it. For the more an adulterous woman ſtandeth and ſtriveth to juſtifie her whoredomes, and rejecteth the arguments and reaſons which are brought to convince her ſinne, the viler is ſhe judged to be: even ſo, the more men do labour with both hands, as it were, to maintaine idolatry, tyranny, deceit, hypocriſie, &c. and doe wilfully caſt off the word of God which is offered unto them, to re-

fute

fute their impieties by, the more graceleſſe and wicked are they herein, and the greater torments one day ſhall they ſuffer.

Secondly, it muſt bee guided by *wiſedome and good diſcretion.* Fire-workes prove dangerous without skill. A man may eaſily hurt a good cauſe by the ill cariage of it. There muſt be *difference therefore put betwixt things and things.* A wiſe man will not take a ſword to kill a flye, or an hatchet to breake an egge, or ſet his whole ſtrength to that which hee can wipe away with a finger. In ſmall and light matters there is uſe of leſſe earneſtneſs and fervency, but when great things are in our eyes, which tend very much unto the glory of God, the great good of his Church, the overthrow of Antichriſt and his dependances, then we ought to take courage and boldneſſe to our ſelves, and to doe all that ever wee can for to bring the ſame to paſſe. But too many in all their actions are evermore upon extremity, and immoderation, (like unto thoſe beaſts, which for the unequall length of their hinder legs, cannot poſſibly

ſibly goe but by leapes) and ſo through their violent and boyſterous cariages doe quite marre every thing which they take in hand.

Rev.4.6. The *foure beaſts* in the Revelation, (which betoken the true Miniſters of Chriſt) they are ſaid to bee *full of eyes before and behinde*, to ſignifie their great deale of ſtudy, care, and ſpirituall watchfulneſſe, for the proſperous and good eſtate of the whole Church: their dutie alſo is laid downe by the Apoſtle, *To rule* Rom.12.8 *with diligence*: the word imports an earneſt and ſerious muſing or caſting of a thing up and downe in ones minde, that ſo the adminiſtration of it may the better be accompliſhed. Though wee muſt be zealous for the truth againſt all manner of corruption, yet wiſdome muſt ſo governe our zeale, that we diſadvantage not the truth by heady and intemperate affections. In truth, it is not to bee ſpoken, what wonderfull hurt is done by raſh and unſeaſonable zeale. Even as a ſhip not being well ſteered, runs ſo violently upon rockes and ſands, as a thouſand men are not able to recover her: ſo

through

through the prepoſterouſneſſe, inconſideration, over haſtineſſe, &c. of Elders and brethren, the poore Church of God many times commeth to ſuch a lamentable condition, that the ſame afterward is hardly ever to be helped againe.

Thirdly, true zeale muſt be for God, and for the furtherance of his glory, abandoning all by-reſpects. If Iehu had been a thouſand fold more zealous then hee was, yet had he procured to his ſoule no comfort in the world by it, becauſe hee uſed his zeale (as the Fowler the Hawke) onely for his owne end and advantage. *They that worſhip God, muſt worſhip him in ſpirit, and in truth*: as there muſt bee a true matter of worſhip grounded on the word, ſo there muſt be alſo a true manner of worſhip, which is, ſincerely, and from the very heart-root, in all ſervice, to ayme at the advancement of Gods glory. As a good ſervant, taking a peece of worke in hand, is carefull to do it ſo as he may give content to his maſter for whom he doth it: ſo in Gods ſervice, as the Apoſtle ſaith, we ſhould *doe all to the glory of God*, and not in the leaſt ſeeke

Ioh. 4. 24.

1 Cor. 10. 31.

our owne credit, profit, or the like. An excellent example wee have in our Saviour Christ, for thus it is said of him, *The zeale of thine house hath eaten me up*: that is, he was earnestly zealous for the Churches pure reformation, that so the worship of God might there be sincerely performed, without the mixture of humane corruption.

Ioh. 2. 17.

Fourthly, it must bee tempered and mixed with compassion and charity. It is fire indeed, and wee must labour to make it a warming fire, a comfortable and a profitable fire, not an hurting and a devouring one. This was the practice of Moses, in his zeale he prayed for those with whom for their sinne he was much offended. So Christ was angry with the Iewes, but withall, *hee sorrowed for the hardnesse of their hearts*. As fire purgeth out the drosse, but burnes not the gold, so our care in the cariage of our zeale must be, to suppresse the corruptions in men onely, and not to seeke the destruction of their persons at all.

Exod. 32.

Mark 3. 5.

Fifthly, the Apostle in the fourth Chapter to the Ephesians, and the third verse,

ex-

exhorteth us unto the practice of peace; in the 4.5.6. verſ. he ſetteth downe ſundry reaſons for it; and in the ſecond verſe he ſheweth divers meanes how we may doe it. The meanes which there he ſpeaketh of, are foure; firſt, *lowlineſſe*; ſecondly, *meekneſſe*; thirdly, *long ſuffering*; fourthly, *forbearing one another in love.*

Now firſt for the grace of Chriſtian *lowlineſſe.* This hath in it theſe ſixe things:

Firſt, wee muſt ſpeake faire, and ſalute willingly thoſe Chriſtians we meet.

Secondly, men are to be gentle in their behaviour toward every perſon, and to be calme, courteous, and amiable in converſing, avoyding in the whole courſe of their converſation, harſhneſſe, ſullenneſſe, ſcornfulneſſe, churliſhneſſe, hardneſſe to pleaſe, &c.

Thirdly, we muſt *equal* our ſelves *with them of the lower ſort*, and rejoyce as much in the ſociety of a poore Chriſtian, as of a great rich and honourable man, and take heed of over much retiredneſſe, and neglecting of comfortable and profitable fellowſhip with our brethren. Phil. 2. 3.

Fourthly, the ſpirituall work of Gods grace ſeene in others, muſt give occaſion to us of great joy, I ſay, we muſt take ſpeciall notice of it, and render due praiſe, and hearty acknowledgement unto the Lord for it.

Fiftly, we muſt not attempt any thing beyond our ability, but in all ſobriety ſpeake, and doe things according to that meaſure of grace which is given unto us of God.

Sixtly, we muſt harken willingly unto the good perſwaſions of others, and when the truth is ſhewed to us, we ought then readily to obey it, and to renounce all conceitedneſſe, and wilfulneſſe of judgmēt. There is nothing better to keep a holy unity among brethren, then that they be tractable and yeeldable one to another, and not to reſt themſelves wholy in their owne inventions, and to reject and deſpiſe others in their opinions and actions. It is a proverb commonly uſed by the Italians, that *hard with hard never makes a good Wall*: by which is ſignified, that as ſtones laid one upon another, without morter to faſten them, make but an

Duro con duro, non fa bon muro.

an unſound and tottering wal, the which eaſily may be ſhaken downe: but if there be lime or morter betweene them, yeelding to the hardneſſe of the ſtones, it makes the building ſtrong, firme, and ſtable, able to indure the forcible attempt of an adverſaries power againſt it: ſo that ſociety in which all are as ſtiffe as ſtones, and will not give a whit one to another: but one is as wayward, as peeviſh, as much wedded to his owne will, as another, cannot long ſtand, but come to ruine: contrariwiſe, where men are of a ſoft, a yeelding and relenting diſpoſition, and give place ſometime to each others ſtiffeneſſe, take good counſell one from another, and ſtrive to bring their hearts to the truth: that fellowſhip is like *a city compact together*, and ſo cannot but continue long becauſe of their lowlineſſe and humility. Pſal. 122. 3

The ſecond thing is *meekneſſe*: to practice which vertue wee muſt doe theſe five things: 1. there muſt be a ſuppreſſion of anger, and all inward fretting, peeviſhneſſe, and perturbations, which ariſe from frowardneſſe and diſcon-

tent: and we ought to beare wrongs and provocations from others, without paſſion and worldly diſtempers, and neither to purpoſe or attempt requitall of them. 2. We muſt avoid many words, eſpecially vain and raſh ſpeeches, and all provoking termes, and not contend long either in
1 Pet. 3. 4. word or deed with others. 3. When men do miſtake or miſconſtrue our ſayings & doings, if the matter be of ſmal moment, wee ſhould be ſilent & patient. 4. There muſt be a readineſſe of minde to forgive injuries, and not to render evill for evill, but rather to overcome evill with goodneſſe. 5. Wee muſt not thinke any great thoughts of our ſelves, but eſteeme the gifts of God in others, and account others better then our ſelves.

Thirdly, *Long-ſuffering*: the which grace is practiſed, 1. when wee returne meeke and ſoft anſwers, howſoever churliſhly and harſhly ſpoken unto. This is an excellent courſe to ſtay the violence and rage of others, and ſpeedily to end controverſies among men. A notable example whereof ſee in Iudges: when the men of Ephraim were incenſed againſt

gainſt Gideon, and chid him ſharply, becauſe hee called not them with him againſt the Midianites, *your gleaning* (ſaith he) *is better then our vintage:* as though he had ſaid, the praiſe and honour of the action belongeth as much, or more to you, then to us, for we Abiezerites did not halfe ſo much good by diſcomfiting the army, as you did by purſuing and following cloſe after it: and by this ſoft anſwer the text ſaith, *their ſpirits were abated.* The like we ſee in Abigail, when Davids wrath was kindled againſt her husband, and houſhold, ſhe pacified him by her loving and lowly anſwer, ſo that *he bleſſed God that ſent her, and her that counſelled him, and her counſell that reſtrained him from ſhedding blood.* This is it which Solomon teacheth in ſundry places of the Proverbs: *A ſoft anſwer putteth away wrath* And Chap. 25. *A Prince is pacified by ſtaying of anger, and a ſoft tongue breaketh the bones.* As fire if it fall into water, is ſoone quenched, ſo the anger of men is quickly many times appeaſed, when gentle, friendly, calme, and ſoft ſpeeches are uſed toward them. The

Iudg. 8. 2.

1 Sam. 25. 31.

Pro. 15. 1. & 25. 15.

truth is, whatſoever parts and good qualities a man hath, if hee uſe ſcornfull, harſh, and crabbed ſpeeches, and returne reproach for reproach, hee ſhall never win the hearts of men, nor ever proſper well in any worthy ſervice, either in Church, common-wealth, or family: for a ſowre, cynicall, and ſullen cariage, is exceedingly diſtaſtfull to every bodie. How was David (I pray) vexed to the very heart with Nabals clowniſh, and churliſh anſwer: he endured with patience Sauls laying wait for his life, and Shimeis grievous curſing of him, but he could not beare that dogged meſſage of Nabal: and had not Abigail (of whom we ſpake even now) met him, and by ſweet, courteous, and amiable ſpeeches, perſwaded him, he had not left to Nabal by the dawning of the day, any of his houſe to piſſe againſt the wall. We ought therefore to be of a patient nature, and to follow the example of our Father which is in heaven, who beareth with us all. The Apoſtle Iude affirmeth, *That Michael the Archangel when he ſtrove againſt the devill, and diſputed about the body of Moſes*

Iude 9.

Moſes, durſt not blame him with curſed ſpeaking, but ſaid, The Lord rebuke thee. Where we ſee, that the Archangell abſtained from all railing & reprochful terms, having to doe with the devill, the greateſt enemy of God and his people. Now be it we have to doe with bad men, with ἀτόπων καὶ πονηρῶν, *abſurd, unreaſonable,* and ſuch as are *notoriouſly wicked,* yet we muſt not take liberty to our ſelves, to uſe reviling ſpeeches, to brawle, and contend, bnt rather in all ſobriety and calmnes of ſpeech, endeavour what we can to bring them out of their ſins. 2. We muſt not be eaſily provoked by ſleight injuries, but beare cheerfully the infirmities of thoſe with whom we do converſe. This duty is well ſhewed unto us by Solomon, *The diſcretion of a man deferreth his anger: and it is his glory to paſſe over a tranſgreſſion:* the word (*paſſe over*) in the text is a ſimilitude taken from travellers, who ſeeing a log, or ſome ſuch thing lye in their way, doe without any notice goe along by it: So ſhould we do, when wrongs and offences are done to us, even let them paſſe as not knowing them.

2 Theſ. 3. 2

Pro. 19. 11

But

Object. But there are ſome wrongs of ſuch nature, that if wee ſuffer them but a little time, wee hazard the loſſe of our lives, and the utter overthrow of our ſtate, and therefore wee doubt whether we may ſuffer ſuch things, or no.

Anſw. There muſt bee a difference conſidered of offences and wrongs: 1. ſome are ſmall and light offences, and to ſuffer them, there will follow no loſſe or hurt unto us, and theſe we are to tread under our feet, and altogether to let them paſſe, as if they were never at all ſpoken or done againſt us.

Secondly, there may bee offences which bring ſome ſmall hurt to our goods, life, credit, &c. and theſe wee may take notice of by the example of Iob. 8. 40. Chriſt: yet withall we muſt put them up, and be *long-ſuffering* in reſpect of them: the reaſon is, becauſe greater care evermore muſt bee had of peace, and love, then of our owne private affaires.

Thirdly, ſome injuries there be which goe yet further, and doe bring danger to our lives and eſtates: now theſe not onely may we take knowledge of, but alſo

ſeeke

seeke a lawfull remedy against them, sooner or later, according to the knowne danger of them: Nevertheless, as wee seeke a lawfull remedie against them, so wee must bee still carefull to carie in us love, meekenesse, patience, compassion, &c. and not to nourish in our hearts any desire of revenge, in righting of our selves of the wrong, by warrantable and appointed meanes.

Fourthly, *forbearing one another*: this duty of *Christian toleration* concernes us very much, for we are not all Cedars of one and the like growth: but as there is a *strong faith*, so a *weake* one also, and some are *babes*, 1 Cor. 3. 2. and have *need of milke*, Heb. 5. 13. that is, the first and easie doctrines of Christian religion. The sicker, more infirme, and weak that any member is, the greater care is alwaies taken for the good of it, by the rest of the members of the body: the like practice should be used among Christians, as the Apostle saith, *support the weake*. 1 Thes. 5. 14. And in another place, *We that are strong, ought to beare the infirmities of the weake*. Rom. 15. 1. Hee useth a metaphor from building, where

ὀλιγοπιστια. πληροφορια. Βάσαζειν.

where the pillars do cary the waight and burden of the houſe : ſo in the Church, which is the houſe of God, ſuch as have received a great meaſure of faith, knowledge, love, hope, patience, &c. ſhould ſupport the infirmities of the weake, that ſo the whole building being compact and knit together, may grow up into a holy Temple in the Lord. Chriſtians in the holy Scriptures, are likened to
1 Pet. 2. 11 *travellers*, their frailties, weakneſſes, and
Gal. 6. 2. ſlips, to burdens : now as travellers to goe forward the more cheerfully and ſpeedily on their journey, doe uſe to eaſe one another, by carying one anothers burden, either in whole, or in part, right ſo for the thing in hand, when with patience we ſuffer many things in our brethren, which are indeed troubleſome and very offenſive unto us, wee doe by this meanes run much the faſter in the way that leadeth to eternall life.

I might lay you downe many reaſons why the weake ſhould bee ſupported.

Firſt, becauſe none is ſo ſtrong, but one time or other hee may ſlip, and fall, and ſo ſtand in need to bee ſupported of others.

others. Secondly, this is the end why God hath given unto ſome greater gifts, and more ſtrength, then unto others, that by their ſtrength they might ſupport the weake. Thirdly, the omiſſion of this duty is a grievous ſinne; the ſheepherds of Iudah are heavily taxed, *they ſtrẽgthned not the weake.* Fourthly, there is promiſed manifold bleſſings unto him *that prudently attendeth unto the poore weakling.* Fiftly, the Lord by his owne example leadeth us unto this practice: who did ſuffer and beare with the manners of the Iſraelites forty yeares in the wildernesse. So Chriſt hath alſo borne the infirmities of us all.

Eph. 4. 8. 12.
Ezek. 34. 4
Pſal. 41. 2.
Act. 13. 18.
1 Pet. 2. 24

But after what manner ought one to beare with another, in caſe of offences? Queſt.

The faults of men are to be conſidered, either in judgement, or practice. Firſt for their judgement, if the errour be beſide the foundation of religion, and deſtroyes not the faith, the ſame is to be borne with: howſoever men ought to doe their beſt endeavour to purge them from it if they can. Contrariwiſe, if the errour bee in the foundation, as the denyall Anſwer.

Rom. 14. 1
Phil. 3. 15.

nyall of the death of Christ, justification by workes, immortality of the soule, &c. it must not then at all be tolerated. Secondly, faults of practice, are first in doctrine: secondly, in manners. The Rev. 2. 14. 15. 20. Angels and Churches of Pergamus and Thyatyra are sharply reproved for having and suffering false teachers among them, which infected mens soules, and drew them from the truth, into horrible heresies. Indeed when such pernicious points are taught, whereby Gods covenant Act. 13. 10. Gal. 2. 5. Rev. 2. 2. is violated, the brethren injured, the right wayes of the Lord perverted, wee must not then give place, but shew our zeale for God against it, by taking speedy punishment of it. Lastly, concerning manners, that which herein wee must beare with in others, are their infirmities & slips only, as hastines, rashnes, slownes forgetfulnes, &c. for if their walking be scandalous, superstitious, or idolatrous, Pro. 28. 4. we must then *contend with them*: that is, seeke to bring them out of their sinnes by true repentance, or cast them out of the Church for their sinnes, if they bee found obstinate and impenitent in them.

The

The end which men muſt propound in pleaſing their brethren, is in ſeeking their good, and furthering their ſalvation. A loving father yeelds to pleaſe his childe in many things, but not to give him a knife, or that which may hurt him. This great care we muſt ſtill have in our ſuffering, pleaſing and forbearing each other, not to obſerve it at any time further forth, then is to the glory of God, and for our edification, true peace, and mutuall conſolation. Rom. 14. 2

A ſixt meanes for peace, is *careſulneſſe in the choice of officers*, none ought to adminiſter, til they *firſt be proved*, and found in ſome good meaſure well qualified for the place. The husbandman will not put a beaſt under the yoake, untill it bee of yeares and ſtrength to performe ſome profitable ſervice for him. Now by how much the holy and ſpirituall workes of the Sanctuary, are of greater value then all other, by ſo much ſhould our care be the more, to call able men both for body and minde unto the ſame. Thus in all ages the Lord himſelfe hath done, hee hath choſen men for his ſervices as had 6. Meanes. 1 Tim. 3. 10.

in them gifts and abilities. Hee having a curious Sanctuary to build, appointed *Bezaleel* for the worke, one *filled with wiſedome, underſtanding, and knowledge.* When he ſets Solomon to build the Temple, hee directs him to ſend to Huram the King of Tyre, *for a skilfull and cunning man.* When he brings the Iſraelites from the miſerable bondage of Egypt, he puts Moſes and Aaron upon the buſineſſe, men excellently qualified for it. When he purpoſeth to drive out the inhabitants of Canaan, and to ſettle in it his owne people, hee appoints Ioſhuah unto that ſervice, *a mighty man in valour.* The Apoſtles may not goe forth, to *turne the diſobedient to the wiſedome of the juſt,* till they have *received the Holy Ghoſt*: let us herein be *followers of God as deare children, and lay hands ſuddenly on no man,* but ſee firſt that the perſon be fit for the *office, before he be made an officer.* He that ſhould put a ſword in a mad mans hand, may himſelfe perhaps be wounded, and killed with it: even ſo, when authority is given unto ignorant, inconſiderate, raſh, and idle headed men, it is a thouſand

Exod. 35. 30. 31.

2 Chron. 2 6. 12. 13.

1 Tim. 5. 22.

ſand to one; if that ſociety bee not broken all to peeces by the meanes. When the Lord intended to bring confuſion upon Iudah and Ieruſalem, marke (I pray ye) the way which he takes to bring this thing to paſſe: *hee taketh away from them the Iudge and the Prophet, the prudent and the counſeller, and gives children to be their Princes, and babes to rule over them*: afterwards it followeth, *Ieruſalem is ruined, and Iudah is fallen.* As men deſire therefore the proſperity and good eſtate of that body whereof they themſelves are members, let their eyes bee alwaies upon the faithfull among them, and preferre ſuch onely unto office as have in them wiſedome, knowledge, ſincerity, experience, and other like good abilities, whereby they may bee able to perform their place aright, to every ones joy and great comfort.

Eſa. 3. 1. 2. 3. 4. V. 8.

A ſeventh meanes for peace, is to execute righteouſly the holy lawes of God, and to avoid partialitie, and oppreſſion. The words of Agur the ſonne of Iaketh are well to be conſidered: *Surely* (ſaith hee) *the churning of milke bringeth*

7. Meanes. Pro. 30. ult.

forth butter, and the wringing of the nose bringeth forth blood: so the forcing of wrath bringeth forth strife. There is not any one thing which causeth contention sooner in the Church, then when crueltie and hard courses are taken up by one against another. A worme you know will turne, if it be troden upon: so when people are still oppressed, wronged, and abused, they cannot in such a case forbeare to make resistance, howsoever there followes much trouble upon it. When the ten tribes understood the tyrannous purpose of Rehoboam, and what very slaves he meant to make of them, they drew their necke presently away from his government. Indeed who will not (if hee can) take himselfe off from that evill society, in which men are rather over-ruled by cruelty & violence, then wel governed by equity and wholesome lawes. *Oppression* (saith Solomon) *maketh a wise man mad*: that is, although of himselfe he be of a marvelous meeke, and quiet spirit, desires nothing in the world more then peace, and loatheth with his very soule stirres and controversies, yet oft-times through

Eccl. 7. 7.

through the barbarous and cruell actions used against him by others, he is made to speake and doe altogether otherwise then he would. But let there not bee a ballance & a ballance in Gods house, for that, you know, is unto him abominable. The Prophet Malachi brings in the Lord speaking thus: *I have made you contemptible and base before all the people, according as ye have not kept my wayes, but have been partiall in the Law.* Mal. 2. 9. You are not ignorant of the reproach and horrible scandall which many doe now most justly lye under for this very thing, *because they have been partial in the Law.* Some mens moats are beames in their eyes, other mens beames are moates with them. Now as we tender the glory of God, the honour of the Gospel, and our owne reputation, peace and comfort, let the affaires of the Church be otherwise caried amongst us: *for wee judge not for man, but for the Lord, who is with us in the judgement.* 2 Chron. 19. 6.

A seventh meanes for peace, is, *brotherly love*, a vertue better knowne, *then by some* well practised: and the want of it a speciall cause of most contention. 7. Means.

He that hateth the perſon of another, taketh occaſion (as we ſee daily) at every thing to quarrell with him, and interpreteth all his ſayings and doings in the worſt part: but *charity ſuffereth long, endureth all things*, and *is not eaſily provoked.* Where true love is ſoundly ſetled in the heart, there will bee ſhewed a behaviour that can beare with anothers infirmity, chooſing rather to croſſe himſelfe, then to irritate & provoke any in their weakneſſe. A lover will endure for his love, any thing that ſhal be impoſed upon him, and put up manifold wrong which is done unto him by her. So *Chriſtian charity* cauſeth us patiently to beare all ſuch things as may be borne and ſuffered with a good conſcience, for the good of our brethren. In the primitive Churches, it was the cuſtome & manner of the Chriſtians to have *love-feaſts* before the Lords Supper: unto this ſome brought honey, ſome bread, ſome wine, ſome milke, and every one according to his ability contributed ſomething: and this they did, for the more comforting and refreſhing of the poore by the richer ſort, as alſo the

1 Cor. 13. 4 5. 7.

1 Cor. 11. 20. 34. Iude 12.

the better to nouriſh and continue love and peace among themſelves. Now I doe not ſee, but there may be a lawfull and good uſe ſtill made of this practice, at ſuch times as every Church ſhall find to bee moſt convenient for them, and their eſtate. The truth is, it is a thing much to be wiſhed, that the Saints more frequently would meet together, make each other partaker of the bleſſings which God hath given unto them, and diſcourſe of the doctrines of Chriſtian religion, for hereby their *accord in the truth* would be the better preſerved, and the graces of Gods Spirit the more increaſed in their ſoules. Me thinkes this holy duty ſhould not by any one be neglected: for to performe kinde offices, and good turnes to the brethren, it is a moſt certaine ſigne of our new birth and ſpirituall regeneration in Chriſt. A woman which thinkes her ſelfe to bee with childe, yet if moneth after moneth ſhee feele not any ſtirring of it in her body, it is apparant then that in the thing ſhee is miſtaken altogether: even ſo, what confidence ſoever people have of faith in

Iam.2. 20. their hearts, if the daily fruits of it upon all occaſions doe not appeare outwardly before men, they alſo are wholly deceived in their opinion, and ſhall ſurely have their portion with unbeleevers in hell fire. Now this kinde of love whereof I ſpeake, firſt muſt *be ſincere*, and

Rom.12.10 1 Ioh.3.18 *without diſſimulation, not in Word, but in deed.* Wee muſt abhorre all ſuch mens practices, which will ſalute willingly, ſpeake faire, and uſe people with great kindneſſe, and yet ſecretly plot malice, and miſchiefe in their hearts, ſpeake evill behinde mens backes, and labour what they can to ſubvert and overthrow them.

Eph.1. 15. Iam.2.1.2 Secondly, it muſt be ſhewed *to all Saints*, even to thoſe that are poore, ſicke, under temptations, fallen by occaſion, &c. *not reſpecting perſons.* Thirdly, it muſt be *extended to the whole man.* For to give reliefe onely unto another mans body, and not any thing unto his ſoule, is no more then a Turke or Heathen can doe, and to ſhew compaſſion onely to the ſoule, and not to the body, is a worke which a very hypocrite and reprobate can doe: but to miniſter ſeaſonable comfort unto

the

the ſoule and bodie alſo, is an action performed by the Lords people onely.

Fourthly, it muſt be *a conſtant love*: wee muſt love alwayes, as well as earneſtly. Gal.4.18.

Fiftly, it muſt bee a *growing love*: ſo wee are taught by the Apoſtle, to *encreaſe*, and *abound in it*. 1 Theſ.4. 16. Philip.1.9.

The eight meanes *for peace*, is to keep out from the Church all vaine, unneceſſary, and needleſſe controverſies. *The beginning of ſtrife, is as when one letteth out water: therefore leave off contention before it bee medled with.* Pro.17.14 It is a very dangerous thing to breake, (how little ſoever it be) the banke which keepeth a river in his courſe: for ſo ſoone as there is never ſo ſmall a breach begunne in it, there floweth out much water, to the great hurt (perhaps) of many people. In this *proverbe* we are taught to feare to beginne a ſtrife, conſidering how hard a thing it is to ſtop the manifold evils which are likely to follow hereupon. A little diſeaſe is oftentimes the beginning of a great ſickneſſe: ſo a ſmall matter unneceſſarily at the firſt taken in hand, doth cauſe long trouble, many times, eſpecially when

Note. *there is never a wise man in all the company to put a good end speedily unto it,*

9. Meanes. The ninth meanes for *peace*, is, that in questions and disputable controversies (which cannot be concluded among our selves,) we seeke the helpe of other Churches. This practice the Saints used in the Apostles daies: as also in Moses law, for hard and doubtfull matters, the people dispersed through the Cities and Tribes, had the aide of the Senate in Ierusalem: and so much wee write in the confession of our faith: *Although particular congregrations be distinct and severall bodies, every one as a compact and knit City in it selfe, yet are they all to walke by one and the same rule, and by all meanes convenient to have the counsell and helpe one of another in all needfull affaires of the Church, as members of one bodie, in the common faith, under Christ their onely head.*

Act. 15. Deut. 17. 8 2 Chron. 19. 8. Confess. of faith. Artic. 38.

10. Means. 2 Chron. 23. 13. Dan 11. 30 A tenth meanes for *peace*, is, to keepe a strict watch *at the gates of the house of the Lord, that none which is uncleane in any thing be received into the holy covenant.* It was an objection which the Princes of the Philistines made against David unto Achish,

Achiſh, that hee ſhould not goe downe with them to warre, *Leſt* (ſay they) *in the battell he be an adverſary to us.* Indeed there is great reaſon why wee ſhould bee marvelous carefull of all whom we take on for ſpirituall ſouldiers under our chiefe Captaine and Lord Ieſus Chriſt: becauſe otherwiſe, when wee thinke to have from them their aid and aſſiſtance, it comes to paſſe that they fall from us quite away, and prove the greateſt adverſaries unto the truth. It is a dangerous thing for thoſe who are in health, to take into their family one which hath the plague, or any ſuch like infectious diſeaſe upon him: but more hurtfull a thing by farre will it bee, if in the Church of God there ſhould bee admitted at any time ſuch perſons as have viſibly upon them the ſpirituall peſtilence and leproſie of ſinne and wickedneſſe. The people of Iſrael when they came forth from Babylon, would not give way at any hand, that the Samaritanes ſhould build with them the Temple at Ieruſalem, albeit they greatly deſired the thing of them, yea, and moreover ſaid, *Wee ſeeke your* 1 Sam. 29. 4. Ezra 4. 2.

God,

God, as ye doe. But the answer returned unto them, was, *You have nothing to doe with us to build an house unto our God, but we our selves together will build an house unto the Lord God of Israel.* Now the reason why they are not admitted unto the worke, is, in regard that they were *open idolaters*, and therefore persons altogether unfit for the spirituall society and fellowship of the Saints. *O Iehovah* (saith the Prophet) *holinesse becommeth thy house.* It is not for the true Church, *to open her knees unto every passenger*, but contrariwise, *to keepe her charge*, and not suffer any one to communicate in her holy things, but such onely as bring faith and repentance with them, externally at least in respect of others, whom it concernes to discerne and judge of them, according the word of God, and rule of charity. Will any wise man take wolves, lyons, or foxes into his sheep-fould, sow tares, or darnell in his garden, plant thistles or thornes in his orchard. The Church is the Lords *sheep-fold*, his *garden*, his *orch-yard*, &c. and therefore there must bee great care taken of the people which are recei-

2 King. 17. 41.

Psal. 93. 5.

Ezek. 16. 28.

Zach. 3. 7.

receiued into it. *Can two walke together except they be agreed?* Beleeve it, unleſſe we take ſuch in among us, as are of the ſame minde, and of the ſame judgement with us, in the chiefe, maine, and principall points of our profeſſion, wee ſhall not then walke long together, and in a holy and comfortable unity, but trouble and wofull contentions will follow, let us doe what we can. Amos 3.3.

The laſt, and one of the beſt meanes for *peace*, is to beſeech *the God of love and peace* to give us to be like minded, even to worke in us that good accord which he requireth of us. This David teacheth, when he ſaith, *pray for the peace of Ieruſalem.* 11. Means. 2 Cor. 13. 11. Pſal. 122.6

There is one thing which yet remaineth viz. that I lay downe ſome motives or reaſons to perſwade us unto *peace.*

Firſt, becauſe contention cauſeth diviſion, and ſchiſme, and what followeth then, but confuſion and utter ruine of the Church? If the veines and ſinewes which tye the body together, be cut once aſunder, all the members will fall each from other: it is Peace (my brethren) Motive 1.

which

which visibly bindes Christians in a spi-
Eph.4.3. rituall body: and if they break this *bond*, they are presently separated and divided. It is a point of worthy observation, that through the home-bred warres and dissentions which by some few have beene raised up among the brethren, greater hurt hath beene done unto the Churches of Christ, then by all the cruell and bloody persecution which the ungodly tyrants of this world have ever committed against the same. For, as Camomell, the more it is trodden on, the deeper it rooteth, and thicker it groweth: and spice, the more it is beaten and bruised, the sweeter it smelleth: so forrain troubles have occasioned ofttimes the Churches prosperous encrease, and made it more pure, glorious, and excellent. But when strife and contention in it hath beene kindled, finall desolation upon the same usually hath followed. It is a
Mat.12.25 true saying, *Every City or house divided against it selfe, cannot stand*: and Satan knoweth this wel enough, and therefore laboureth to set his instruments on work to trouble and molest the Saints, but let

theſe vile wretches know, *that vengeance awaiteth for them*, and God will ſurely one day find them out, and lay open before men and Angels their deceits, their trecheries, their hypocriſies, their ſpirituall murders, and all the reſt of their filthineſſe: *howſoever they now carie it under a cloake of religion, holineſſe, and the like.* Note.
If any (ſaith the Apoſtle) *deſtroy the Temple of God, him ſhall God deſtroy.* He ſpeaketh ſpecially to the contentious ſpirits at Corinth, and ſheweth them what eternall torments would ſurely come upon them, unleſſe they did ceaſe, forſake, and give over their furious and violent courſes. No man (I thinke) will adventure to raze downe the pallace of an earthly Prince, for he knoweth, if hee ſhould, great puniſhment for it would bee laid upon him. Oh me thinkes men ſhould be more afraid to teare in peeces by their contention the ſpirituall building of God, becauſe he hath greater power then all the Kings of the world, to puniſh them moſt ſeverely for it. 1 Cor. 3. 17

When Herod was highly diſpleaſed with the inhabitants of Tyre and Sydon,

it

it is said that they sought earnestly unto him *for peace*, by Blastus the Kings Chamberlaine, and the reason, *because their country was nourished by the Kings countrie*. The Church of God is of more worth & greater value then all the kingdomes of the world, for in it the Lord himselfe dwelleth, it is his kingdome, here he raigneth as Lord and King over his Saints: in it is milke, wine, and the honey combe, sweet, wholesome, and comfortable to nourish the soule, out of it God giveth graces to his Saints, *teacheth* men *his Wayes*, and hideth them (as under his wings) from manifold judgements, temporall, and spirituall: to this hath he made the *promises*, and given the *seales of his covenant, presence, love, blessing*, and *protection*, here are the *holy Oracles*, (as in the Arke) surely kept, and purely taught: here are all the *fountaines* and *springs* of his grace continually replenished, and flowing forth: here is Christ *lifted up to all nations*, hither hee inviteth all men to his *supper* and *mariage feast*: hither ought all men of all estates and degrees, that acknowledge him their onely

Act. 12. 20

Psal. 132. 13. 14. Rev. 21. 2. 3.

Psal. 19. 11

Psal. 87. 7.

Ezek. 47. 12.

Zach. 14. 8

Psal. 27. 4. 5.

Pro-

Prophet, Prieſt, and *King,* to repaire to be enrolled among his *houſhold ſervants,* to be under his heavenly conduct and government, to lead their lives in his walled *ſheep-fold,* and *watered orchard,* and to have communion here with the Saints, that they may be *made meet to be partakers of their inheritance in the kingdome of God.* *Levit.* 26. 11. 12. *Math.* 28. 19. 20. *Rom.* 9. 4. 5. *Eſa.* 59. 20. *Ezech.* 47. 1. *Ioh.* 1. 16. & 7. 38. *Eph.* 4. 4. 7. *Eſai.* 11. 12. 2 *Cor.* 6. 18. *Ezek.* 48. 35. *Eſai.* 59. 20. 1 *Tim.* 3. 15. *Eſa.* 8. 16. 1 *Tim.* 4. 16. *Pſal.* 46. 4. 5. 1 *Tim.* 6. 3. 5. 2 *Tim.* 2. *Deut.* 12. 5. 11. *Song* 4. 12. *Gal.* 6. 10. *Eph.* 2. 19. *Coloſſ.* 1. 12. 13. And ſeeing it is thus, oh then how deare ſhould the Lords houſe, and his ordinances bee unto our ſoules, and how carefull ought we to be to uſe all good meanes for the preſervation and welfare of the ſame. Now the truth is, (as it hath beene already ſhewed) there is no better way in the world, to preſerve the Church, then *to be at peace among our ſelves:* for if wee give way againe to contention, the holy City will lye waſte, Sion become a wilderneſſe,

and

and Ieruſalem a heape of ſtones.

Motive 2. Secondly, in regard of the ſcandall and great reproach, which otherwiſe we ſhall bring unto religion. I may well here ſpeake to you in the words of Nehemiah: *Ought ye not to walke in the feare of our God, becauſe of the reproach of the Heathen, our enemies.* There are ſome (as you all well know) that doe *watch for our halting*, and would be glad to finde out any occaſion againſt us, wherby to diſgrace our holy profeſſion: oh therefore let us *looke to our feet, keepe our hearts with all diligence, walke as children of light, love our enemies, render not evill for evill unto any man*, but rather ſuffer wrong, and paſſe by offences, for in ſo doing, *wee ſhall put to ſilence the ignorance of fooliſh men*, 1 Pet. 2. 15.

Neh. 5. 9.
Eccl. 5. 1.
Pro. 4. 23.
Eph. 5. 8.
Math. 5. 44
1 Theſ. 5. 15.

The reaſon why one Tacitus a heathen, wrote ſo bitterly againſt the Chriſtians, was (as hee himſelfe profeſſeth) becauſe they committed ſundry grievous ſinnes, which the infidels themſelves much abhorred. It is very true, (and with great griefe of heart I ſpeake it) *wee have beene a reproach unto our neighbours, a*

ſcorne,

ſcorne and deriſion to them round about us. Lord, how have many, as with the finger, pointed at us, and ſaid, *Is this the citie that men call the perfection of beautie, the joy of the whole earth?* But what, think ye, hath brought unto us this heavy affliction? even the rage, fury, and wrath of ſome few perſons, which were ſometimes of us. *O my ſoule, come not thou into their ſecrets, unto their aſſembly mine honour be not thou united.* Alas, the cariages of things have beene ſometimes ſo evill, as that a pagan well might have bluſhed, to have ſeene the ſame: ſo that for my part I dare not ſay that it is altogether without cauſe, that ſome have *hiſſed and wagged their heads at the daughter of Ieruſalem.* Oh woe is me, woe is me, our contention, our contention: this hath given matter to their pens and tongues, both to write and ſpeake evill of us. When there remaines nothing of a candle but the ſnuffe, it is more offenſive unto the people of the houſe, then if the ſame had never beene lighted at all: ſo when men doe come once to loſe *the power of godlineſſe*, to wit, the performance of holy

Lament. 2.15.

Gen. 49.6.

duties in their familie, a ſtrict obſervation of the Lords day, often humiliation, faithfulneſſe of calling, righteouſneſſe towards men, &c. and have nothing left in them but the *ſnuffe* of deceit, revenge, cruelty, lying, carnall policie, &c. oh what a ſtench then and filthie ſmell proceedeth from them, it is able to make a mans heart to riſe to be neere them. Beleeve it, thoſe which never gave up their names to Chriſt, never profeſſed the feare of God, never made any covenant to walke in the truth, doe not appeare halfe ſo odious and vile as theſe doe.

It is ſaid of *Daniel*, that the order and manner of his walking was ſuch, as his enemies could not finde any occaſion a-
Dan.6.5. gainſt him, *except concerning his God.* Let us in the whole courſe of our life be juſt like unto him, *walke preciſely and ſtrictly*, undertake no action without a good calling and commiſſion from God to warrant it: practiſe our owne ſelves, as much or more then we require of others: keep cloſe ſtill to the Lord in ſincerity, and ſhew our ſelves *pitifull, tender-hearted, and kinde one to another*, and then wee need

not

not feare either men or devils: for if any doe ſpeake evill of us, *becauſe Wee will not runne with them to the ſame exceſſe of riot*, as to ſweare, lye, commit adulterie, *worſhip the image of the beaſt, and receive his marke in our right hands, or in our foreheads*, &c. in all this we are to rejoyce, for great ſhall bee our reward in the kingdome of heaven. 1 Pet. 4. 4. Rev. 13. 16

Thirdy, contention hindreth many from *joyning to the Church of God*: yea it cauſeth them to be altogether moſt unwilling to ſearch after the knowledge of the truth, and are by this meanes every way hardned in their owne ſinfull and unwarrantable courſes. I know it will not in the leaſt excuſe a man before the *judgement ſeat of Chriſt*, to keep himſelfe out from the faith and ſacred order of the Goſpell, in regard that ſome doe walke very ſcandalouſly in it. Yet nevertheleſſe, *Woe unto them by whom offences come, it were better that a milſtoue were hung about their neckes, and they caſt into the ſea*, then that their life and evill dealing ſhould bee an offence unto any, or hinder but one man or woman from the 3. Motive. Luk. 17. 1. 2

embracing of the Goſpell. Wee all doe know, that there is ſcarce a better way to propagate the Goſpell, and to faſten it on the affections of ſtrangers, then the holineſſe and ſincere obedience of thoſe that profeſſe it. *Iohn Baptiſts* auſterity & *reverend ſanctity*, drawes out *Ieruſalem & the region of Iordan to heare him*: yea, even *Herod* hearing his fame, deſires to heare him, and in *reverence of his ſanctitie obeyes in many things*. A man by the light of a torch, candle, or the like, eſcapeth manifold dangers, and commeth home at laſt by this meanes ſafely to his owne dwelling. If our converſation be pure, blameleſſe, and without offence, the benefit then will be exceeding great which others ſhall reape hereby: for they will come as by a light, much the ſooner to ſee their owne carnall eſtate, and goe forth of it by true repentance, and enter by a holy covenant into the Lords ſanctuary. Contrariwiſe, when men walke unworthily of their vocation, *bite and devoure one another*, in the open face of the world, they neither win then any credit to the truth, neither procure any good

Math. 3. 5.

Marc. 6. 20

Mat. 5. 15.

good to Gods Church, but obdurate aliens in their prophaneneſſe and infidelity. Surely much it were for the furtherance of the Goſpell, if ſome with their mouth had never at al profeſſed it, for I dare ſay they have brought tenne thouſand times more prejudice unto it, by their daily contentions, ſchiſmes, cenſoriouſneſſe, raſh condemnation of others, &c. then ever they adorned it by any thing which they have practiſed ſince the firſt houre that they came unto it.

Fourthly, *contention cauſeth barrenneſſe*, and alſo it hindreth men from many good workes, and pious ſervices which they ought to doe. Excellently for this purpoſe, is that emphaticall partticle (*hinneth*) uſed by David: *Behold how good and how pleaſant it is for brethren to dwell together in unitie.* *Behold*, as if hee had ſaid, obſerve well the difference betwixt *peace* and *warre*, for ſo long as there is ſtrife betweene brethren, holy exerciſes in families are then many times omitted, wholeſome doctrines unprofitably heard, many pretious houres upon

4. Motive.

Pſal. 133. 1.

Gods holy day vainly ſpent, heavenly conferences little regarded, ſecret humiliation ſeldome practiſed: but when they are *at peace among themſelves*, all theſe things then are otherwiſe looked unto. If a man ſhould take a view of thoſe countries in which the fearefull ſword of warre hath now beene many yeares together, hee would ſoone ſee a marvelous change. For whereas formerly in them there were famous cities, fruitfull fields, great ſtore of corne, cattell, gold, ſilver, &c. alas now their houſes lye waſte, their treaſures are loſt, the glorie of theſe kingdomes, I ſay, through warre, is departed, and they are become *fields of blood*, a very *Golgotha*, places of skuls: ſome Churches in their firſt conſtitution, have appeared *the perfection of*
Song 6. 10 *the whole earth, as faire as the Moone, and terrible as an army with banners*, and *as a*
Rev. 21. 2. *bride adorned for their husband*. But throgh diſſentions and long contentions in them, their members at laſt have loſt, like
Rev. 2. 4. *Sampſon*, their ſtrength, and *firſt love*,
Jude 12. come to bee *clouds without water, trees without fruit, covenant breakers, diſobedi-*

ent

ent to parents, falſe, accuſers, fierce, heady, high minded, diſpiſers of thoſe that are good, having a forme of godlineſſe, but denying the power thereof. 2 Tim. 3. 2. 3. 4. 5.

Fiftly, by *Peace* wee ſhall bee able to reſiſt much the better, all adverſary power whatſoever. A bundle of ſtickes taken together, are not eaſily broken: but being ſevered one from the other, they are quickly pulled in pieces without any great paines or policy. So long as the Saints doe cleave faſt each to other, are of *one heart*, and mutually *contend for the faith*, they make their cauſe ſtrong, firme and invincible: but if they fall once unto diviſions, there is then an open way made for the enemy eaſily to enter in upon them, and conquer them. 5. Motive.

Sixtly, when there is among Chriſtians a holy accord, they will ſeeke then each others welfare, as their own. When there was a covenant betwixt Iehoſaphat and Ahab, note how the King of Iudah expreſſeth himſelfe, *Is there not a league betwixt thee and me*; yea and what then? *therefore*, ſaith he, *my horſes are thy horſes, and my people are thy people.* Right 6. Motive.

thus it is betweene brother and brother: so long as they *be at peace*, they *looke not on their owne things, but on the things also of others*. He that hath more knowledge, faith, meekneſſe, patience, &c. then others, will endeavour what poſſibly hee can, to profit them by uſing well thoſe graces. Fitly doth the Pſalmiſt liken the unity of brethren unto *the dew*, for look as the dew cauſeth a certaine ſweet, and gentle moiſtning of the earth, by which the fields are comfortably nouriſhed, and doe receive new force, new juice, and vigor to produce fruits of ſundry kinds; ſo love it is indeed as a dew in the heart, which cauſeth it to bring forth ſundry excellent fruits for the temporall and ſpirituall good of many.

Phil. 2. 4.

Pſal. 133. 3.

7. Motive. Seventhly, conſider what a difficult and hard thing it is to *make peace* betweene men, after the ſame is once broken. Very well for this ſpeaketh Solomon: *A brother offended, is harder to be wonne, than a ſtrong citie: and their contentions are like the bars of a caſtle*, A man ſometimes by all the wiſedome, power, and skill that he hath, is not able

Pro. 18. 19

to

to recover the affection and good will of some people. For indeed, as the Apostle saith of the Gentiles, they are *unappeasable*, that is, such as whose malice admits no termes of truce, much lesse of hearty reconcilement. Dry wood, if it be set on hot coales, will take fire and burne soone, but the flame of it is not easily to be quenched. Exceeding apt mē are to be offended, and to take in contention and strife among them: nevertheless this is certaine, they shall afterwards finde much to doe to breake their spirits purge rage from their hearts, and so reunite themselves againe in *brotherly love*. Rom. 1.31

An eight motive to induce us unto *Peace*, is, because all the godly are of *a spirituall kindred and alliance, they are* children of *one father*, that is God, and *all borne of the immortall seed of the Word*. This very reason Moses used to *make peace* betweene the two Hebrewes: *Sirs, ye are brethren, Why doe ye wrong one another?* The like argument did Abraham lay downe to Lot: *Let there bee no strife I pray thee, betweene mee and thee, and betweene my herdmen, and thy herdmen, for* 8. Motive. Mal. 2.10. 1 Pet. 1.23. Act. 7.26. Gen. 13.8.

we

we are brethren. Oh me thinks the word brother is of marvelous efficacie and force to ſtay men from violent and all injurious courſes. We judge that contention to be the worſt, which naturall brethren doe take-up one againſt another, bnt certainly this is not halfe ſo vile and ſcandalous, as that which is practiſed by brethren in the faith. I will ſpeake only briefly of the motives which are behinde.

10. This will make us the fitter to praiſe God, and to do him ſervice with encou-
Rom.15.5. ragement and comfort.

11. By this means we ſhall have *good daies,*
Pſal.34. and without it, the whole time of our
12.14. life to come will bee miſerable and moſt unhappy, as wee have found by wofull experience already.

12. Wee have a promiſe of God that hee
Pſal.133.3. will ſanctifie and bleſſe unto us all our lawfull endeavours, viz. naturall, civill, morall, and religious.

13. This will make us ever to eate our
Act.2. 46. meat with the more gladneſſe, and *ſingle-*
Phil.2.1.2. *neſſe,* and quietneſſe of heart.

14. Laſtly, there can be no ſurer evidence then

then this, that we are the ſons and daughters of the eternall God, and ſhall have an inheritance with the Saints in light. Eſa. 11. 6.

I might here have ſhewed unto you, what great hurt the children of the Church doe receive, through the ſinfull contention of the elder ſort. For by this meanes they at length doe become juſt of their parents ſpirits, even froward and rebellious: the milke which they have ſucked from their mothers breſt, hath not ſo nouriſhed their natuall life, as they are in ſpirituall wickedneſſe now ſtrengthned, by the filthie malice, wrath, revenge, which they have *ſcholler like* gathered & learned from their *old maſters*. We have ſeene to our ſhame and ſorrow, as the Prophet ſaith, that *children have behaved themſelves proudly againſt the ancient, mocked the meſſengers of God, & deſpiſed his words, & abuſed his Prophets*. But what cauſed thē ſo to do? I tel you, even the bad example of others. Oh therefore let us be carefull not to take unneceſſary controverſies into the Church, neither ſhew our ſelves raſh, paſſionate, haſty, &c. one to another, leſt the younger doe Eſa. 3. 5. 2 Chron. 36. 16.

learne

learne our manners, and practiſe the like in their generation. But when we come together in one place, let them bee well inſtructed in the grounds of Chriſtian religion, and then no doubt from *plants* they will *grow* to be *trees* in the houſe of the Lord, *and bring forth their fruit in*
Pſal.1.3. *their time and ſeaſon.*

Some thing I thought to have ſaid concerning *Peace-makers*, the doers of this duty are honourable and excellent
Mat.5.9. perſons, *for they are the children of God.* Men count it a great matter, (as indeed it is no leſſe) to be the ſonne of a worldly Prince: but it is of farre more glory credit, profit, &c. to bee his ſonne or daughter who is the King of Kings. Now I doe wiſh with all my heart that every one would hence be the more forward to take away diſcord among brethren, and ſet and ſettle affection and good will among them. A hurt in the bodie, if good meanes be applyed timely unto it, it is ſoone cured. So ſtrife betweene men is uſually well ended, and very eaſily, when ſober, wiſe, & moderate people doe ſeaſonably uſe their beſt endea-

vour

vour to accompliſh the ſame. The reaſon why ſo many contentions remained long in Corinth, was, they wanted *wiſe men*, that is, *peace makers*. And indeed how can it be, but every light and ſmall difference either in Church or family, will in it long continue, if there be not one in all the ſociety which hath ſo much diſcretion as to put an end unto it. Moſes could not ſee his brethren at ſtrife, Exod. 2.13 but hee ſeeketh to part them preſently. I know there are ſome like filthie flyes, who ſo ſoone as they ſee a ſoare open, doe ſticke faſt in it, and keepe the ſame from healing: but all the Lords people muſt doe otherwiſe, *ſtrengthen the weake, heale the ſicke, binde up that which was broken*: when any fall by occaſion to diſcord and contention, to labour then to win them againe in the ſpirit of meekneſſe, and to make them good friends as before. The more a childre-ſembleth his father, is juſt like unto him, in ſpeech, behaviour, geſtures, and actions, the greater is the fathers affections towards it. One glorious title attributed to Chriſt, is, μεσίτης, a Mediator. How- 1. Tim. 2.5

ſoever

ſoeverwe cannot follow him in the *peace*
Col. 1. 20. *which he hath made for us through the blood of his croſſe*: nevertheleſſe if we ſtrive to be *mediators* betweene men and men, and ſo ſet love and peace among them, wee ſhall in this put on the image and likeneſſe of our bleſſed Redeemer, and ſo obtaine the greater favour at his hands.

Concluſion And now to come in a word unto a cõcluſion: let me before you depart, put you in minde of our Saviours ſpeech, *If*
Ioh. 13. 17 *ye know theſe things, bleſſed are ye if ye doe them.* In very truth, (and beare it with you) the knowledge of them, without the practice, will not make you any way happy, but much the more miſerable. For the better a ſervant knoweth what he ought to doe, the greater is his fault if he doe it not: ſo the more men are ſhewed of their duty towards God, the heavier certainly will be their plagues, if the ſame by them be not wel performed. I have ſhewed you this day, *The right Way to peace*, and given you *good counſell for it*: if theſe things worke no reformation among you, but hee that hath beene a contentious and troubleſome perſon,

doe

doe continue ſo ſtill, as ſure as the Lord liveth, his ſinnes then which at the laſt day ſhall be charged upon him, will bee the more grievous and intolerable: but my heart perſwadeth it ſelfe better things of you, & that you will henceforth love as brethren, & offend not either in word or deed any one. And that you may this do, the good God for his Sons ſake, goe forth with you, to bleſſe, helpe, and keep you in all your wayes, and to give you grace to walke unreproveably, and without offence alwaies before God & men, that ſo his ſacred name may bee honoured, the glorious Goſpell of our Lord Ieſus Chriſt adorned, all enemies mouths for ever ſtopped, and your owne ſoules eternally glorified at the laſt in the heavens. *Amen, Amen.*

Epheſ. 3. 20. 21.

Now unto him that is able to doe exceeding abundantly, above all that we aske or thinke, according to the power that worketh in us, unto him be glory in the Church by Chriſt, throughout all ages world without end. Amen.

FINIS.